THE ART OF Preserving and Restoring HEALTH.

Explaining the Nature and Causes of the Distempers that afflict Mankind.

Also shewing That every Man is, or may be, his own best *Physician*.

To which is added A Treatise of the most Simple and Effectual *Remedies* for the Diseases of Men and Women.

Written in *French* by *M. Flamand*, M.D. and faithfully translated into *English*.

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THE

French Author's

PREFACE.

I Shall have all the Reaſon in the World to complain of the Injuſtice of the Public, if my Charitable Deſign in Publiſhing this little Treatiſe be look'd upon as an effect of my Vanity, or an Arrogant Undertaking to preſcribe Rules to Phyſicians. I am ſenſible of the vaſt acknowledgments we owe for

the daily and important discoveries they make in that useful Art; and that they do not stand in need of any Light to direct 'em, but what they acquire by their own Experience and Studies. I never entertain'd a Thought of controverting the just Right they are possess'd of, to give Laws to the rest of Mankind; nor was ever guilty of the least Intention to dissuade my Readers from following the Instructions of their lawful Guides: My only Design was to serve the Necessities of those, who, tho' they are not profes's'd

Phy

Physicians, are nevertheless Masters of a sufficient Stock of Sense and Judgment, and are neither too scrupulously fond, nor unreasonably negligent of their Health; for 'tis certain that the two opposite Extremities are equally to be avoided upon all Occasions. I hope I shall easily obtain pardon for retaining some Terms of Art, when the Subject cou'd not be distinctly handl'd without 'em, especially since I have always taken care to explain 'em. I never intended to court any Approbation but that of the Candid Reader; and I shall

think my ſelf abundantly re
compens'd for all my La
bour, if there be any thing
found in my Book that may
deſerve it.

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gether with the *Art of Shooing*, and a Deſcrip
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THE ART OF *Preserving Health.*

OBSERVATION I.

That Man is endu'd with Instinct.

THE Word *Instinct* may be consider'd, either according to its *Signification* or *Etymology*.

Instinct, according to the *Etymology*, comes from the *Latin* Word *Instigo*; which in *English* signifies to *incite*, *stir up*, *&c.*

According to the *signification*, Instinct in Beasts is an Impulse, which moves them towards those things that are useful, and makes them shun those things that are hurtful.

This is the Opinion of *Plato*, *Socrates*, *Ariſtotle*, and, in a Word, of all the ancient Philoſophers: But, according to *des Cartes*, and other modern Writers, the Inſtinct of Beaſts is a certain Principle, which is the cauſe of all their Actions, juſt as the Wheels of a Watch make it point out and ſtrike the Hours; for, according to the Moderns, Beaſts are nothing but a ſort of Clock-Work, or meer Machines: But this Opinion begins to loſe Ground, as well as others.

This being premis'd, we may define the Inſtinct of Animals to be a Power of Acting; which is, as it were, the Cauſe of the Actions that contribute to their Preſervation, which we commonly aſcribe to their Inſtinct. And may not Man then have ſuch a Principle, which in him may be the Cauſe of the like Actions? if we conſider him purely as an Animal, for, *Abſtrahentium non eſt mendacium*; ſay the Philoſophers, we may preſume that Man, as well as the Beaſts, acts by Inſtinct for his own Preſervation.

Reaſon and Experience confirm this Truth; for it cannot be deny'd, that Man in his Infancy, while Reaſon is clogg'd and obſcur'd by the Imperfections of the Organs of his Body, does many things which are advantageous to him, and which can not proceed but from that Principle which is common to him with the Beaſts, ſince at that time he has no uſe of his Reaſon; for we find that an Infant, aſſoon as 'tis born, applies it ſelf

to

to the Nipple which is presented to it by the Mother or Nurse, and sucks out the Milk without considering that it wants it for its Nourishment. And soon after, when the Organs of his Senses are strengthen'd, and when he begins to fix his Eyes upon such Objects as present themselves to his sight, do not we see that he endeavours to avoid those that are disagreeable to him; that he cries and is troubled when an unknown or deform'd Person takes him out of his Nurse's Arms? And is it not plain that these are the Effects of Instinct, since Beasts do the same, without the Light of Reason.

But we are not only guided by Instinct during our Infancy, for we are sensible of it even in the Vigour of our Age. How often does it happen that while our Thoughts are intent upon some important Affair, we approach the Fire in the Winter, or eat a hearty Meal, and do several other things without thinking on them.

Cato the *Censor*, one of the wisest Persons among the *Romans*, was Physician to himself, and to his whole Family; and he who writes his Life, tells us, that that Illustrious *Roman* was wont to boast that he always kept himself and his Family in perfect Health, by the help of such Physick as he prepar'd himself; which is as much as if he had intimated to us, that he was a diligent Observer of the Dictates of Nature.

Montaigne, one of the most refin'd W of our Age, relates the same of his Anc stors, in the *Second Book* of his *Essays*, *Chap.* *My Father*, says he, *liv'd seventy four Yea my Grand-father sixty nine, and my Grea Grandfather near eighty, without so much as ta ing any Medicines; for whatsoever was not co monly us'd, serv'd them instead of Drugs.*

Nevertheless, 'tis certain that he did n write this because he had an Aversion to Ph sick, for he was too wise and judicious n to have a particular value for so useful Art; as appears by another Passage of h Works, where he expresses himself in the Words, *Health is a precious thing, which rea deserves that a Man shou'd employ not only time, but every thing else, for its Preservation.*

If Men will join Reason to their Nat ral Instinct, they may know themselves be ter than the Beasts can possibly do, whi perhaps have no Knowledge, or at le are incapable of Reflexion.

I am not ignorant that *Monsieur de Chambre*, a very Learned and Eminent Ph sician, hath written a particular Treatise co cerning the Reasoning of Beasts: But t Reader will give me leave to own that am neither of his Opinion, nor of that some other Philosophers, who affirm th Beasts act formally and directly for the taining of their End, tho' in an imperfe manner; since, according to the Philosophe the distinction of Degrees, or More and Le

do

does not imply a ſpecifical Difference; and ſince there is no Effect that does not depend upon, or proceed from, an Internal Cauſe, which can hardly be allow'd to Beaſts.

Beſides, Reaſon enables a Man to chooſe, out of many Remedies, that which he knows to be the moſt proper for himſelf; whereas all other Animals of the ſame Species, uſe the ſame Remedies, becauſe they are not capable of making ſo nice a Diſtinction.

To conclude; as 'tis plain that certain Junctures of Time, and other Circumſtances, have a conſiderable influence upon the Effect of Medicines, it muſt alſo be acknowledged as wholly owing to Reaſon, that a Man who has made uſe of the ſame Remedies at different times, when he comes to reflect upon their various Effects, is able with more exactneſs and Judgment to chooſe fit Opportunities to ſecure or promote their Succeſs. 'Tis thus that many Husbandmen, Labourers, and other Country People preſerve their Health for the ſpace of ſeventy or eighty Years, and live to a great Age, without having need of any but their own Internal Phyſician, that is, their natural Inſtinct, and the Light of their Reaſon, which admoniſhes 'em to avoid Debauchery, Exceſs, and Ambition.

'Tis certain then that we can make uſe of no better Phyſicians than our ſelves, provided we wou'd ſeriouſly apply our ſelves to the Preſervation of our Health and Strength, and diligently follow our Inſtinct and the Light of our Reaſon.

OBSERVATION II.

Of the Temperaments or Constitutions of Bodies, and of the Causes of Diseases in general.

'TWOU'D be needless to trouble the Reader with the Definition or Etymology of the Word *Temperament* or *Constitution* and its Division into nine different Species which are the common Subjects of Disputation in the Schools; since there are very few who know not that a *Temperament* is nothing else but a Mixture of the four Qualities, *viz.* Heat, Coldness, Moisture and Dryness.

And on the other Hand, tho' a Man should know that there are nine Species of *Temperaments*, *viz.* one *temperate*, and the other eight *intemperate*, he wou'd not, perhaps, be the more Learned; Nevertheless, lest my Silence shou'd be imputed to Ignorance, I will give such an account of 'em, as may in some measure satisfie the Reader's Curiosity.

The *Temperate* Constitution is that which is composed of a due and convenient Mixture of the four first Qualities, either according to the *Quantity*, which we call a *Temperate* Constitution *ad pondus*, *i. e.* to weight

or

or according to the *Quality*, *ad justitiam*, fit for every Faculty to perform its Operations aright. I leave it to be decided by my more Learned and Experienc'd Brethren, whether they ever met with such a Constitution in their Practice.

An *Intemperate* Constitution is that in which there is an Excess of one or more Qualities above the *Temperate*; and it is twofold, *viz. Simple* and *Compound*.

The *Simple* is that which is caused by the Excess of any one Quality, *viz. Hot*, *Cold*, *Dry*, or *Moist* separately.

The *Compound* is that which is produc'd by the Excess of two or more Qualities: Thus *Heat* and *Moisture* conjunctly make a *Sanguine* Constitution, which answers to Adolescency and the Spring; *Heat* and *Dryness* agree with Youth; Choler, and the Summer; and so of the rest.

An *Intemperate* Constitution, as well *Simple* as *Compound*, may be either Healthful or Sickly, Equal or Unequal, with or without Matter, *&c.* But since these Distinctions wou'd engage me in unprofitable Debates, I refer the Reader to those Authors who have treated on that Subject.

And tho' the Knowledge of the Constitutions may be of some use, to discover the Inclinations of Men, and many Diseases to which they are subject, I will chuse rather to say with a late Author, that there are but two sorts of Persons, one that are

endow'd with a healthy and ſtrong Conſtitution; and the other with a feeble and weak Conſtitution, who are almoſt always ſick, and enjoy but very little Health.

'Tis a great Advantage to be naturally well-diſpoſed both in Body and Mind; for ſuch a Perſon may enjoy a perfect Health by leading a regular Life: But when one is naturally of an ill Conſtitution, he loſes his Health as often as he neglects the Admonitions of his *Inſtinct*, and conſequently muſt lead a very troubleſome and uneaſie Life.

CHAP I.

Of the principal Cauſes of Diſeaſes in the general.

THERE are four Cauſes of Diſeaſes *viz.* two *remote*, which are *Melancholy* or *Vexation*, and *Debauchery*; and two *immediate*, which are an exceſs of *Blood*, and the too long continuance of the *Excrements* in the great Guts.

Of

Of Melancholy,

The firſt remote Cauſe of Diſeaſes: Of the bad Effects which it produces both in the Body and Mind; and of its Remedies.

THere are very few Perſons who are not acquainted with Melancholy, either by Reaſon or Experience, ſince the Life of Man is a continual Revolution of Proſperity and Adverſity; and the Oppoſitions betwixt thoſe two Conditions, excite in us contrary Motions, and very different Paſſions. That Tranquillity of Mind which accompanies good Fortune, is very proper to preſerve the Health; for tho' the Mind and the Body are of a different Nature, yet they have an Affinity, which keep 'em in ſuch Dependance one to the other, that there is nothing regularly done in the whole Compoſition, unleſs it be carry'd on by an equal Combination of the two Parts.

All our Actions are perform'd by the aſſiſtance of the Vital and Animal Spirits; and 'tis their Commerce which maintains that perfect Union, between the Heart and the Brain, which are the principal Organs of the Body. For 'tis plain that the Brain cannot produce the Animal Spirits, unleſs the ſubtil

parts of the Blood be convey'd thither through the Arteries; and that the Heart, which is a Muscle, hath not power by its continual Motion, to diffuse the Blood through the whole Body, but by the assistance of the Animal Spirits: Now when the Mind is serene and undisturb'd, that all the Parts may be sensible of her Impressions, she furnishes 'em with a sufficient quantity of Spirits, to enable 'em to perform their respective Actions.

But, on the other hand, when the Mind is agitated with a Croud of dismal Apprehensions, that give Entrance to Grief and Melancholy, she is perpetually ruminating on the Causes of her Disasters, and endeavouring with all imaginable Application, to remove 'em, which must needs occasion a vast expence of Spirits. So that all the Animal Spirits which are generated in the Brain, are scarce able to supply those Parts which are subservient to the designs of the Soul, in the performance of those hasty Motions she requires from 'em; and consequently since so large a quantity of the Spirits flows into the Nerves, that are bestow'd upon those Parts, there are but few left for the other Nerves: Now the Parts which help to change or digest the Aliments, and are subservient to all the Actions which are call'd Natural, being of no use to the Passions, 'tis plain that the Nerves which go to those Parts, receive but few Spirits from the Brain, and

conse-

consequently that their Fibres are very weakly mov'd, and their Actions disorderly and irregular; so that the Excrements can hardly be expell'd; and their too long continuance in the Guts is the immediate Cause of Diseases.

We may add, that the great dissipation of the Animal Spirits, when the Soul is vex'd and disturb'd, is the occasion that a greater quantity of Blood than usual is sent from the Heart to the Brain, to make up the Loss of those Spirits; and consequently the Nourishment of all the other Parts is both much lessen'd and chang'd as to its quality. For 'tis always the best part of the Blood that runs to the Brain, and the Body is depriv'd of its best Nourishment, particularly the Membranous Parts, which are weakned and dry'd up, for want of fit Matter to preserve them; and this Inconveniency reaching the Intestines, as well as all the other Parts, 'tis certain that they cannot expel the Excrements with vigour, by their Vermicular or Peristaltick Motion, being depriv'd of the Animal Spirits, by whose Assistance they were moved.

We also see, that those who are naturally of a melancholy and peevish Humour, who apply themselves to study, or to other Employments, which require much application, are usually lean, and subject to be often Costive, and commonly fancy themselves to be extremely sick, before they have the least disposition or tendency to Sickness.

What

What ought to be done in order to prevent the Effects of Grief or Melancholy.

ALL Diſeaſes, as well of the Body as of the Mind, may be cured either *perfectly* or *imperfectly*.

A perfect Cure conſiſts in the entire deſtruction of all the Cauſes of the Diſeaſe, which muſt neceſſarily ceaſe when the Cauſes are remov'd; *Sublatâ causâ tollitur effectus*: This ſort of Cure is call'd *eradicative*.

Grief is not only a Diſeaſe of the *Body*, but 'tis one of the moſt conſiderable Diſtempers that can poſſibly afflict the *Mind*.

It cannot be always cur'd by an entire removal of its Cauſes, ſince they are not always in our power; and the beſt Reaſons that can be alledged, to perſuade a Man to raiſe himſelf by the Strength of his Mind, above the reach of Ill Fortune, may ſerve indeed for a fine Amuſement to a contemplative Genius; but are rarely able to allay the torment of an afflicted Mind: For as it is eaſie for thoſe on whom Fortune ſmiles, to comfort the Miſerable, ſo it is hard for thoſe who are in trouble not to feel the weight of their Misfortunes.

As for Example; if a Man was entirely ruin'd, or reduc'd to extreme want by a litigious Action enter'd againſt him by his Enemies;

mies; a grave Philoſopher might indeed admoniſh him that the Eſtate he had loſt was tranſitory and periſhable, and that he ought not to have ſettl'd his Affections on it, neither as a *Man*, becauſe he ſhou'd have conſider'd that he muſt have left it ſooner or later; nor as a *Chriſtian*, becauſe as ſuch he ought not to look upon ſuch fleeting Enjoyments as his Portion, but upon thoſe which are Everlaſting? Theſe are certain and undoubted Truths, but won'd not, in all probability quiet the Mind of a Perſon in ſuch Circumſtances, or make him forget his Loſs. And 'tis no leſs certain that the Recovery of his Eſtate won'd be the moſt effectual Expedient to reſtore the Tranquility of his Mind.

Grief may be alſo occaſion'd by many other Cauſes, which are no leſs without our power, and beyond the reach of Medicines, than the former.

But that which ſeems to be peculiar to this troubleſome Diſtemper, is, that whereas other Diſtempers are commonly cur'd by things that are contrary to 'em; that which is contrary to this, commonly augments, rather than abates the Diſtemper.

For a Man who is drowned in Sorrow is incapable of taking Pleaſure in any thing; and Joy, which is oppoſite to his Grief, is ſo far from eaſing him, that he cannot endure to perceive the leaſt appearance of it in another.

'Twou'd

'Twou'd be needleſs then to attempt the Cure by endeavouring to divert his Thoughts; and therefore, (in expectation that Time, which is the only Phyſician in ſuch Caſes, may heal the Wounds of his Mind, or ſome of thoſe unexpected Revolutions, to which all the World is ſubject, may put an end to the Cauſe of his Sorrow) we muſt content our ſelves with perſuading him at leaſt to reſiſt the fatal Influence which this Paſſion may have upon his bodily Health, becauſe of the ſtrict Union that is between thoſe two Parts which compoſe the Man.

'Tis certain that Grief may be the Spring and Fountain of many Diſeaſes, by cauſing the Excrements to remain too long in the great Guts: And therefore we muſt endeavour to make the beſt uſe of the Signs by which the Internal Phyſician acquaints us with the ſtoppage of thoſe Impurities in theſe Paſſages, leſt the Mind ſhou'd by degrees communicate the infectious Contagion of its Diſtemper, to the Body; that is, we muſt expel thoſe Excrements as ſoon as we perceive any ſigns of fulneſs; and in order to this, we muſt chuſe the moſt convenient Medicines. For, as I intimated before, we muſt either entirely remove the Cauſes of a Diſeaſe, or at leaſt endeavour to prevent their Fatal Effects.

Of

Of Debauchery or Intemperance,

The Second remote Cauſe of Diſeaſes.

DEbauchery conſiſts chiefly in two things, *viz.* in exceſs of Drinking and Eating, and in the immoderate uſe of the Pleaſures of Love; for 'tis by this means that the moſt healthy Perſons deſtroy themſelves, and ſhorten their Days, even tho' they be otherwiſe of a ſtronger Conſtitution than others.

CHAP. II.

Of Exceſs in Drinking and Eating.

THAT we may comprehend themanner how Diſeaſes are occaſion'd by exceſs in Eating and Drinking, we muſt examine the Action of the Stomach and Guts in converting the Food into Chyle: for if we conſider that all the Fibres which compoſe the Contexture of thoſe Parts are as it were ſo many ſmall Springs, being which ſucceſſively ſlacken'd and contracted, keep the Food in a continual Motion, which, with the aſſiſtance of diſſolving Acids, attenuates, bruiſes, and entirely changes its

its Nature. Now 'tis plain that these Springs may lose their force and activity by a continual Pressure and distension, occasion'd by an excessive quantity of Food, which fills the Spaces that are formed by their Turnings and Windings, even as the Springs of our Machines are stopt when their Relaxation is hinder'd by a strong Pressure: For as a Bow cannot long retain its Spring if it be kept continually bent, and the finest Machine in the World will decay insensibly if it be not diligently kept in Order, so the most vigorous Stomach may be spoil'd by an over-proportion'd quantity of Food, because the Fibres both of that and of the other Parts which help Digestion, are either broken, or so weaken'd by a continual Extension, that they cannot afterwards contract and expand themselves, either to concoct the Food, or to expel the Excrements that are separated from it: Now Indigestion and the Stoppage of the Excrements in the Body, are, in a great measure, the immediate Causes of Diseases.

But let us suppose that the Stomach, tho loaded with Food, may nevertheless be able to digest it when the Body is very strong and vigorous, what must be the consequence of such a Digestion, but that the redundant Chyle flowing out of the Stomach, and not being admitted into the Milky-Vessels of the *Mesenterium*, must remain in the small Guts, and afterwards pass with the Excrements into the greater,

greater, where it muſt quickly be corrupted, for want of a ſufficient ferment to keep up its Motion, and conſequently muſt of neceſſity corrupt the Excrements, and occaſion all thoſe Diſorders which ſhall be mentioned in the Chapters that treat of the immediate Cauſes of Diſeaſes.

We ought therefore diligently to avoid exceſs in Drinking and Eating; and for that reaſon 'tis neceſſary that every one ſhould be acquainted with his own Conſtitution: As for Example; the Cholerick have occaſion to eat oftener than the Phlegmatick, becauſe thoſe are much hotter than theſe, and the Heat not meeting with Matter to digeſt, takes hold of the Alimentary Juice, and thereby inſenſibly weakens the principal parts of the Body.

Whoever enjoys a perfect Health, ought to uſe indifferently every thing that is fit to Nouriſh him, eſpecially when he has obſerv'd that any particular ſort of Food is endu'd with all the neceſſary Qualities; as firſt, when it is agreeable to the Taſte; for when the Stomach loaths any particular kind of Meat, tho' at the ſame time it be very good and wholſome, we ought to abſtain from it, becauſe it will infallibly either cauſe Indigeſtion, or provoke Vomiting.

Secondly, When 'tis eaſily digeſted, without occaſioning either a ſlackneſs or ſtraitneſs in the Belly: Theſe are the ſureſt Marks of whol-

wholsome Food; and there remains nothing more to be observ'd, but that the Quantity must always be moderate. We must then, to preserve our Health, eat when we are hungry, and drink when we are thirsty, whatsoever is proper to be eaten or drunk, without forcing Nature, and without either starving or cloying our Stomachs.

CHAP. III.

Of the immoderate Use of the Pleasures of Love.

THIS sort of Intemperance is no less dangerous and prejudicial than the former: I need not mention those infamous Marks and Effects of Lechery, the *Gonorrhœa* both simple and virulent, *Phimosis*, *Paraphimosis*, Excrescencies, Bubo's, and in a Word, the Disease which is commonly entertain'd by all Nations, tho' none of 'em are willing to own it as a Native; these are the usual Consequences, and the just Rewards of unbridl'd Lust. But besides, it is certain that the immoderate use of those Pleasures dissipates the Spirits, extremely weakens the Brain, robs the Nerves, and Membranous Parts of their proper Nourishment, is fatal to those

thoſe who have a weak Breaſt, heats and drys up the whole Body, and makes way for a whole Army of Diſeaſes, by weakening the Action of the great Guts, by diſſipating the Spirits, and by drying up the Fibres.

It is therefore neceſſary to moderate the Pleaſures of Love, if we wou'd preſerve our ſelves from irrecoverable Ruine; and conſequently in our amorous Inclinations, we ought to conſult our Strength, and never to give a full career to our eager Deſires.

We muſt be entirely Maſters of our ſelves, that we may be able, upon Occaſion, to curb the heat of a Paſſion which has in all Ages fooled the wiſeſt Heads, and baffled the ſevereſt Vertue; ſince the Wiſdom of *Solomon*, the Holineſs of *David*, and the Strength of *Sampſon*, could not moderate the Sallies of this ungovernable Paſſion: And 'twas this that made the modeſt *Virgil* ſay,

Omnia vincit Amor, & nos cedamus Amori.

Reaſon, which ought to guide us in all our Steps, is never leſs obey'd, nor more ſtrangely puzzl'd than when ſhe attempts to calm the impetuous Motions of Love, that are ſtirr'd up in us by an infinite Number of Objects, and after a thouſand ſeveral ways.

To make our ſelves Maſters of this Paſſion, we muſt not only be poſſeſt of an unſhaken Firmneſs and Reſolution, but be furniſh'd

niſh'd with conſtant Supplies of Grace; for Chaſtity in Youth is a ſort of Martyrdom, or as a Father of the Church terms it, *Martyrium ſine ſanguine.*

This Conſideration obliges me to adviſe all unmarry'd Perſons to abſtain entirely from the Pleaſures that are propos'd to them by this Paſſion, provided their ordinary Food be not too Juicy and provocative, ſuch as new-laid Eggs, Capons, Partridges, Woodcocks, Pigeons, Artichokes, Aſparagus, Celery, all ſorts of Salt and Pepper'd Meats; as alſo ſome kinds of Pulſe, becauſe of their Windineſs, as Peaſe and Beans; and therefore ſuch Perſons muſt content themſelves with leſs Nouriſhing Food, and cool their Bodies more or leſs, according to their Age and Conſtitutions; which they may do very eaſily by conſulting their Phyſicians; for otherwiſe they may, by abſtaining entirely from the Pleaſures of Love, render themſelves obnoxious to many Diſeaſes, as Stoppage of Urine, the Gravel, Stone, Vapours, Faintings, the Jaundice, and Green-Sickneſs.

'Tis certain that an exceſſive uſe of the Pleaſures of Love is more dangerous than an entire abſtinence from them; for the Ebullition of the Blood ending ſooner or later with Age, the Paſſions are extinguiſh'd with it, and the Calm we enjoy after the Storm, makes us ſoon forget all the Pain we ſuffer'd to reſiſt it: whereas the Inconveniencies that

remain

remain after the immoderate uſe of thoſe Pleaſures, ſuch as the trembling of the Nerves, Palſie, Shortneſs of Breath, Phthiſis, Gout, *&c.* make us pay very dear, in a long and infirm Old Age, for the tranſitory Charms we enjoy'd, and the frivolous Amuſements of our Youth.

What has been ſaid may ſuffice to give us an Idea of the remote Cauſes of Diſeaſes; and therefore in the next place we muſt proceed to conſider their more immediate Cauſes.

CHAP. IV.

Of the Redundancy or too great Abundance of Blood, the firſt immediate Cauſe of Diſeaſes.

THE Blood, which is the Treaſure of Life, when it exceeds either in Quantity or Quality, may prove the Cauſe of Death when there is more than a ſufficient quantity of it in the Body, which we call a *Plethora*, or a fulneſs of Blood; or when it hath acquired ſome bad Quality, which we call *Cacochymia*, or a depravation of the Humours: *Bleeding* deſtroys or removes the former, and *Purging* the latter.

We

We may easily comprehend how Diseases may be occasion'd meerly by the Quantity of the Blood, if we reflect upon the Disposition of the Organs which contain and convey the Blood, and conduce to its Motion.

In order to this we may compare the Veins and Arteries of our Bodies to the Pipes of a Fountain, the first of which, or those that are next the Spring-head, are very big and large, but grow insensibly smaller as they spread themselves into Branches; supposing, for Example, that the first gives passage to a Foot of Water, and that the last do not give passage to above an Inch. The same Observations may be apply'd to the Blood-Vessels.

The Arteries which proceed from the Heart are very large, and are divided into others of a middle bigness; these again are divided into smaller Branches, which are successively subdivided, till they become so small, that they are usually call'd *Capillarie* (or Hair-like) and *Invisible*. And in all parts of the Body where these invisible Arteries are found, they meet with very small Veins, which grow larger as they meet, and join with one another, and return at length to the Heart, where they terminate, and are as large as the Arteries at their coming out of the Heart. Now the Blood flows thro' all those Pipes, and the Heart directs its Motion, as a Conduit-Maker directs that of the Water in the Pipes

Pipes of the Fountain. And as it often happens that the Water-Pipes are either stopt or broken when a Body that is Bulky enough to fill up the Passage enters with the Water, or a greater quantity of Water than they can contain; so the Blood-Vessels are frequently obstructed, and sometimes broken, when the Liquor they contain is either redundant, or thicker than it ought to be, from whence proceed Fevers, Ebullitions of the Blood, Abscesses or Impostumes, both in the inward Parts, and upon the Surface of the Body, Bleeding at the Nose, and other Parts, Apoplexies, Suffocating Defluxions, and Obstructions of the Intrals, which make way for an infinite Number of Diseases. But if the Abundance of Blood may be look'd upon as the Cause of so many Distempers, 'tis certain that the depravation of it may produce a far greater Number of more stubborn and dangerous Diseases.

CHAP.

CHAP. V.

Of the Depravation of the Blood, consider'd as an immediate Cause of Diseases, occasion'd by the retaining of the Excrements in the Body.

SINCE the retaining of the Excrements in the great Guts is that which most frequently makes the Blood lose that good Disposition in which our Health consists, and occasions a *Cacochymia* which we have already intimated to be the Cause of the most stubborn Diseases; 'twill be convenient to give the Reader a comprehensive View of this fatal Source of Distempers.

The Meat which we eat receives its first Change in the Mouth, by the help of the Teeth, which are as it were small natural Knives, to mince it; and of the Spittle, which may not improperly be said to serve instead of Salt, to help its Concoction. From the Mouth 'tis carry'd through a long Chanel, which Anatomists call the *Oesaphagus* or Gullet, into a spacious Cavity, call'd the *Stomach*, where either by a proper and peculiar Vertue belonging to that Part, or by the help of an Acid, or some other Ferment which

which it meets with there, 'tis chang'd into a liquid and greyiſh Subſtance, which they call *Chyle*. Then continuing its Journey downwards, it goes out of the Stomach by its inferiour Orifice, and ſlips into the upper part of the Inteſtines, to the ſeveral Parts of which Anatomiſts have given different Names, according to certain Remarks and Obſervations they have made upon theſe Parts.

The firſt part, which in the diſſection of ſeveral Animals, they found to be about twelve Inches long, is call'd the *Duodenum*; that which follows, which ſome pretend is not ſo full as the reſt, is term'd the *Jejunum*; that which conſiſts of moſt Folds is call'd the *Ileon*; and ſo of the reſt. The greateſt part of this Inteſtine is faſten'd about a Part, which by reaſon of its Folds or Plaits, reſembles thoſe Ruffs that were formerly worn about the Neck, and is call'd the *Meſentery*: Its Figure renders it very apt to retain in a ſmall ſpace a conſiderable part of this Inteſtine, which is variouſly wound or twiſted about its Folds.

'Tis in this part of the Inteſtines that the moſt uſeful part of the Chyle inſinuates it ſelf into the Mouths of certain Veſſels, call'd the *Lacteal* or *Milky*, which run along between the Membranes of the Meſentery. And the groſſer Particles, which cannot enter into the Branches of thoſe Veſſels, continuing their Courſe, deſcend from that part of the In-

teſtines which is fix'd to the Meſentery and enter into the great Guts, where they are ſtopt.

This being premis'd, I proceed to ſhew that the remaining part of the Chyle, which is properly an Excrement, after its entry into the great Guts, infecteth the Blood, by its too long continuance in that part with a *Cacochymia*, which, as I intimated before, is the immediate Cauſe of moſt of our Indiſpoſitions: For ſince the Excrements are unfit for Nouriſhment, and are of no uſe in the great Guts, they cannot continue there long without Corruption. Now there can be no Corruption of any Matter without Fermentation, by which ſome ſubtil Particles are looſen'd and ſeparated from the corrupted Matter, which meeting with a Porous Subſtance, are eaſily diſperſt thro' it by the impetuoſity of their Motion. Thus the *Cacochymia* is at laſt communicated to the Humours; for the Excrements that remain long in the great Guts are fermented, after which the Subtil Particles that are ſeparated by the Fermentation, ſtriking againſt the Sides or Coats of the Guts, find the Pores of the Veſſels which ſurround them, fit to receive them, and ſlipping into thoſe Paſſages, communicate their Corruption to the Blood that circulates thro' thoſe Veſſels, which, continuing for a conſiderable time, infects the whole Maſs of Blood; and this Infection proves the Source of many Diſeaſes.

It may by objected, that it does not ſeem probable that the Excrements ſhou'd be corrupted by remaining in the Body, ſince it has been obſerv'd, that thoſe which have remain'd long in the Body are not ſo ſtinking, as thoſe that have lain there only ſo long as they ought to do naturally; that Stench is the moſt certain Mark of Corruption, and that conſequently the longer they ſtay they ought to ſtink the more, if they corrupted proportionably to the time of their continuance in the Guts.

But the reaſon why the Excrements ſtink leſs when they have remain'd long in the Guts, is, becauſe their Humidity is diſſipated by the continu'd Action of the Heat; for the moiſt Particles being rarify'd and ſubtiliz'd by the Heat, exhale from the Maſs of the Excrements, and finding, as I obſerv'd before, the Pores of the Veſſels which environ the great Guts, diſpoſed to receive 'em, they ſlip into theſe ſmall Paſſages, and produce an Alteration in all the Blood that paſſes that way, which makes it degenerate from its natural State; and therefore it will not follow that the Excrements which are retain'd are exempted from Corruption, becauſe their Smell is not ſo offenſive, but that the Heat having conſum'd all the Moiſture that was on their Surface, and having dry'd, or rather burnt it up, they cannot be ſuppos'd to yield ſo noiſome a Smell as before thoſe Steams were exhal'd.

The ſame Alteration may be obſerv'd in a Heap of Dung, which after it has been long expos'd to the Sun, caſts forth no bad ſmell, provided it be not mov'd or agitated; but if it be turn'd or mov'd to the Bottom, it will ſmoak, and caſt forth more noiſome ſmell than when it was firſt brought to the Dunghil. After the ſame manner the Excrements that have remain'd long in the Body, are dry'd up in their Surface, and are ſcarce offenſive to the Smell when expell'd naturally; but when they are agitated by the Bile, as in a *Diarrhœa* or Looſneſs, their Stench is inſupportable.

It may further be objected, that the Veins and Arteries which environ the great Gut are ſo inconſiderable, that 'tis hard to conceive how that little quantity of Blood which paſſes thro' them, can ſpoil the whole Maſs, becauſe the ſmall Portion of Blood being forthwith carry'd back from thoſe Veſſels into the Trunk of the *Vena Porta*, is freed from all its impurities; and even ſuppoſing that there remain ſome ill quality in it, it may be preſum'd that ſo ſmall a quantity of ill Blood paſſing from the Roots of the *Vena Porta* into the *Vena Cava*, and from thence to the Heart, and ſo at laſt mingling with all the Blood of the Body, can no more corrupt the whole Maſs than a Glaſs of Water thrown into a Hogſhead of Wine can weaken that Spirituous Liquor.

For a ſatisfactory Anſwer to this Objection, we muſt examine whether the Liver is able to purge the Blood of all its Impurities: now 'tis certain that the Liver alone is not able to perform ſo great a Task, ſince the Spleen, Reins, and other parts, are appointed for the ſame uſe, and ſince the Liver ſerves properly to purge the Blood only from the Bile.

It will not then follow, when the Blood is infected with corrupt Particles, that ſlip into the Veſſels which environ the great Guts, that in its paſſage thro' the Liver, it throws off all its Infection upon that Entral, becauſe that Part being only proper to ſeparate the Bile, 'tis probable that the Corpuſcles which inſinuated themſelves into the Veſſels of the Inteſtines, being of another Figure than thoſe of the Bile, may paſs thro' the Liver with the reſt of the Blood, without any Stoppage or Separation.

In the ſecond place we muſt conſider whether the ſmall quantity of bad Blood which paſſes thro' the minute Veſſels of the Gut *Colon*, is able to communicate its ill qualities to all the Blood of the Body.

To this ſecond Difficulty, I anſwer, that ſince the Blood circulates thro' the whole Body, 'tis plain that a great quantity muſt paſs in one Day thro' the ſmalleſt Veſſels, and conſequently that the Fermentation of the Excrements which are not unfrequent-

ly retain'd eight Days, and ſometimes longer, in the great Guts, giving occaſion during all that time, to a continual Efflux of Subtil Particles, which are receiv'd into the Pores of the Veſſels of that Inteſtine, may in many Circulations corrupt ſo large a quantity of Blood, that it may in a ſhort time infect the whole Maſs; And by the ſame Hypotheſis we may give a Natural and Satisfactory Account how the venomous Particles that are darted by a poyſonous Inſect into one of the Capillary Veſſels, and that even in the Extremities of the Body, may, in leſs than an Hour, ſpread their Infection thro' the whole Maſs of the Blood.

CHAP. VI.

Of the Cure or Removal of the Firſt immediate Cauſe of Diſeaſes, by leſſening the Quantity of the Blood.

THERE are two general ways by which we may leſſen the quantity of Blood, *viz.* by preventing its Increaſe, and by evacuating with all convenient ſpeed, what is already generated: And to anſwer theſe Indications

cations there are two great Remedies, *viz. Fasting* and *Bleeding*.

We may have recourse to the first, when we perceive some inconsiderable Symptoms of Diseases that proceed from the excessive quantity of the Blood; in which case we may content our selves with a very regular Diet, which tho' it has not so quick an Operation as Bleeding, at last it produces the same Effect, and that without occasioning any remarkable weakness; for Abstinence hindering the production of new Blood, does, for the same reason, occasion a dissipation of part of that which is already generated; and consequently answers both the Indications that were propos'd.

But if the Disease requires a speedy Cure, which cannot be perform'd by *Abstinence*, as it oftentimes happens, we must have recourse to *Bleeding*, which by a present Evacuation of the Blood, destroys the Cause of the approaching Disease.

'Twou'd be ridiculous to object that *Bleeding* causes greater Alterations in the Body than *Abstinence*, or a thin Diet, that it occasions a sudden dissipation of the Spirits, and consequently is attended with a much greater decay of Strength; for that Loss will be much sooner and more easily repair'd, than the Disorders that are occasion'd by Diseases.

CHAP. VII.

Of the ways to remove the Second immediate Cause of Diseases occasion'd by the too long continuance of the Excrements in the Cavities of the great Guts.

THO the Excrements that are retain'd in the great Guts are meer Impurities, and extremely prejudicial to Health, yet we must proceed with Caution in the means we use to expel them.

We must not begin with the quickest ways, because they occasion great Disorders in the Body, and it has been too often observ'd, that inconsiderable Distempers have been exasperated and confirm'd by an over-hasty Cure, and therefore gentle Remedies are both safest and most successful.

Instinct has furnish'd Animals with two sure and effectual Expedients to procure the expulsion of the Excrements that are retain'd in the Cavities of the great Guts, *viz. Clysters* and *Purgative Potions*, which, 'tis probable Men began to use when they observed the great Advantages which Animals receiv'd from them.

Bleeding

Bleeding and *Abſtinence*, which ſecond the Effects of the former Remedies, are alſo Leſſons which Men owe to the Brutes; and theſe four Expedients acting either jointly or ſeparately, are the ſafeſt and moſt effectual Means that can be made uſe of, to hinder the ſtoppage of the Excrements in the great Guts, and conſequently to prevent the Diſeaſes which proceed from ſuch Obſtructions.

It is eaſie to conceive how *Abſtinence* or a regular *Diet* may contribute to the Evacuation of the Excrements, if we conſider that thoſe Excrements are the remainders of our Nouriſhment; That the more we eat and drink, the more Excrements are bred in thoſe Parts, ſo that the Evacuation of thoſe Excrements wou'd be an endleſs Work, if the empty'd Guts were preſently fill'd with the ſuperfluities of a greedy Stomach.

But in the mean time, a Diet which is only preſcrib'd for prevention, ought not to be ſo regular or thin as that which is enjoyn'd to ſick Perſons.

It is known that too nice or ſparing a Diet is prejudicial to Health, and is ſo far from aſſiſting Nature in the Evacuation of the Excrements, that it renders her unable to expel 'em. Beſides, the Liquor which ſerves to diſſolve the Food, not finding Matter to work upon, acts upon the parts that contain and receive it, by drying and conſuming them.

It may be further added, that a Man who takes Physick only for prevention, does not abstain from Labour and Exercise, and therefore stands in need of Nourishment to repair the expence of his Spirits.

Wherefore, to prevent Diseases, one ought only to fast moderately; at the same time he ought to avoid as much as he can, eating in Company, because People are usually wont to eat a little more than is necessary; and besides, he ought to chuse such Aliments as will leave but few Excrements in the Body; and especially he must take care never to eat to satiety.

The second Expedient we propos'd to facilitate the Passage of the Excrements, is *Bleeding*, which is doubtless one of the best Methods that Nature cou'd suggest to Animals; for it is certain, that besides that there is no Remedy which depends more absolutely upon the Pleasure of the Person who either orders or performs it, so there is none which in most Cases gives more speedy relief to the Patient.

Every Surgeon knows how useful Bleeding is to put a stop to Defluxions, and the falling down of Humours, which are always apt to fall upon wounded Parts, how effectual it is to dissolve large Tumours, with which Wounds are frequently accompany'd; how powerfully it stops the inordinate Flux of Blood in the Wounds of the Vessels; and both Surgeons and Midwives know how helpful it is to facilitate so difficult a Work.

Work. Our Business at present is to enquire how it may contribute to the Expulsion of the Excrements out of the Cavities of the great Guts.

The Expulsion of the Excrements retain'd in the Cavities of the great Guts, is perform'd chiefly by the Contraction of its moving Fibres, assisted by those of the Muscles of the lower Belly, and by the continual Inspiration which obliges the *Diaphragma* to press all the Guts. All these Actions are perform'd by means of the Animal Spirits, which upon such Occasions flow plentifully to the Parts which are the Organs of these Actions. Now these Spirits are continually dissipated, and that expence must be repair'd by the Blood of which they are compos'd, provided there be a reasonable quantity in the Vessels which are appointed to contain it; for when there is a Redundancy of Blood, the Spirits are as it were suffocated and drown'd in the abundance of their Matter; so that the best Office we can do to Nature on such Occasions, is, by Bleeding, to reduce the Mass of Blood to a moderate quantity, in order to ease her of an unnecessary Burthen which obstructs the liberty of her Actions.

Bleeding ought always to precede *Purgations* when both these Remedies are indicated by the signs of a Redundancy, excessive Heat, or Corruption of the Blood: For we find by Experience that *Purgatives* operate both more gently

gently and effectually, when the Veſſels are empty'd, and the exceſſive heat of the Blood allay'd, and its Depravation corrected by *Bleeding*.

'Tis further obſervable, that we ought rather to bleed early in the Morning, than at any other Hour of the Day; and that when we are oblig'd to have recourſe to this Remedy in very hot Weather, we ought to be let Blood before the Riſing, or after the Setting of the Sun; and in very cold Weather, at Noon: But, in the general, we ought to avoid Bleeding as much as we can, when the Seaſon is either exceſſively hot or cold; for 'tis certain that Bleeding is always attended with better Succeſs when theſe Cautions are obſerv'd than when they are neglected.

With reſpect to the Age of the Patient, we ought to bleed Infants leſs frequently, and to take leſs Blood from them than from other Perſons, becauſe a great part of their Blood is conſum'd in the Nouriſhment and Growth of their Body in all its Dimenſions: So that from ſix Weeks or two Months after the birth of an Infant, which is the time at which we may begin to let him Blood, if there be a preſſing Occaſion, to the Age of five or ſix Years, I wou'd not take away more than from three to ſix Ounces of Blood: From ſix to ten or twelve Years, you may take ſix or eight Ounces: From twelve to fifteen, and ſo to fifty, you muſt obſerve

obſerve the Signs of Repletion, and the Strength of the Patient, and accordingly you may take away from nine to twelve or fifteen Ounces of Blood.

After fifty Years of Age, we muſt be more cautious and moderate both as to the frequency of Bleeding, and the quantity of Blood we take away, for fear of cauſing too great a diſſipation of the Spirits, which from that Age to extreme old Age are daily decaying both in Quantity and Quality.

The viſible Signs of a Redundancy of Blood in the Veſſels, are the large or frequent Evacuations of it by the Noſe, or other parts of the Body, the ſwelling or diſtenſion of the Veins, Boils, Pimples, or other Eruptions, frequent Ebullitions or Fluſhings towards the Skin, *Eryſipela's*, Inflammations of the Eyes and Throat, a continual deſire to Sleep, and a Wearineſs and Heavineſs of the whole Body, not occaſion'd by any Labour or violent Exerciſe.

When you perceive all, or moſt of thoſe Symptoms, and when they continue for ſome time, you muſt immediately open a Vein, and take away a large quantity of Blood; for the ſuperfluous Blood which is not employ'd in the Nouriſhment of the Body if it be not evacuated, will ſoon putrefy, and occaſion a Fever, Obſtructions in the ſmall Paſſages of the Inteſtines, or an Accumulation of Humours in ſome part of the Body.

In

In fine, that we may make right uſe of Bleeding, we ought to conſider how the Patient uſually bears it; for thoſe who undergo it eaſily, may be let Blood oftener, and more plentifully than thoſe who cannot bear it without trouble and difficulty. Thus one who commonly finds himſelf weak or faint after Bleeding, ought rather to Bleed twice, and in ſmall quantities, than to put himſelf in danger of fainting or ſwooning away, by a large Evacuation: For 'tis certain that Fainting and Swooning do extremely diſturb the whole Oeconomy of the Body, notwithſtanding the ridiculous Opinion of thoſe who imagine that Bleeding can never be effectual, unleſs it be continu'd till the Patient faint away.

Bleeding without neceſſity, that is, when there is no Superfluity to be voided, no exceſs of Heat to be allay'd, and no Putrefaction to be corrected, robs Nature of the pure Blood, which is neceſſary for the Nouriſhment of the Body, and the production of Spirits, which are the principal Inſtruments of the Soul in all its Actions. 'Tis plain from hence, that after ſuch unneceſſary Evacuations; Nature acts ſlowly and feebly, that the Entrails are heated, and that all the Parts are dry'd up, which makes way for a long Train of Diſeaſes. It is not therefore pertinent to uſe Remedies at all times for the preſervation of our Health: But 'tis neceſſary before we take 'em, that our Inſtinct ſhall let us know the neceſſity of 'em by the preſages of ſome future Diſtemper.

CHAP.

CHAP. VIII.

Of the Signs by which Inſtinct *makes every particular Perſon foreſee moſt of his Diſeaſes.*

THE moſt uſual Symptoms of an approaching Diſtemper, are a Wearineſs and Heavineſs of all the Body, without having been fatigu'd by any violent Exerciſes.

A Yellowneſs all over the Body.

An *Eryſipela*, or Ulceration all over the Skin.

The Itch or Scab.

Boils or Inflammations in divers parts.

A ſudden pining away, or leanneſs of all the Body, and of the Face.

Wandering and frequent Rheumatical Pains, accompany'd with irregular Shiverings.

An almoſt continual deſire to Sleep, but chiefly after Eating; or, on the other hand want of Sleep, or an interruption of Sleep by frightful Dreams and vain Fears.

An unaccountable Dulneſs and Melancholy, which will not give way to any ſort of Pleaſure.

Nocturnal Sweating.

Fre-

Frequent Pains of the Head, *Vertigo's*, and a Numneſs of the Part when one puts on his Hat.

A Redneſs all over the Face.

A languiſhing and ſinking, or an unuſual ſhining of the Eyes, a Tincture of Yellow or Black on the Eye-lids.

Bleeding at the Noſe, or any other Part of the Body.

A Singing or Hiſſing Noiſe in the Ears.

Redneſs or Dryneſs of the Cheeks and Lips.

Yawning, and involuntary Sighs.

Little Whitiſh Ulcers on the Palate, and in all the inſide of the Mouth.

The Clammineſs or Foulneſs of the Tongue.

Dryneſs of the Throat, eſpecially in the Morning; unleſs the exceſs of the foregoing Day be the cauſe of it.

Kernels about the Ears, Necks, and Arm-Pits; and painful Tumours in the Groyne.

Stinking Breath, not proceeding from any Corruption of the Teeth, or from any Ulcer or Impoſtume in the Mouth.

Loſs of Appetite, or a riſing of the Stomach againſt Meat.

Vomitting of ſweet, bitter, or ſalt Water, eſpecially in a Morning.

Rheums or Defluxions, a Cough and Difficulty of Breathing, without a ſharp Pain of the Breaſt, but rather proceeding from Oppreſſion or Stoppage.

The

The Diſtenſion and Swelling of the Belly, with a Noiſe and Griping in the Guts; and ſmall Looſeneſſes which return frequently.

A Hardneſs and Heavineſs in the Stomach, as if it were a great Stone; and a troubleſome Senſation, as if the Belly were ſqueez'd with a Croſs-Bar.

Piles or Emerods of long continuance and painful.

Great Heat in the Palms of the Hands.

A Swelling of the Veins in the Face, and in all the Extremities of the Body.

All theſe Symptoms, and many others, of which every one may have had Experience, are ſo many ſigns to give us notice that our Health is in danger of yielding to the Inſults of a Diſeaſe, if we do not take care to ſupport it.

The Inquiry wou'd be more curious than neceſſary, to examine for what Reaſons thoſe Symptoms give us notice of approaching Diſtempers; for as it is ſufficient for a Pilot to have a Needle touch'd with a Load-Stone, and to know that it turns always towards a certain Pole, without being oblig'd to know the natural Cauſe of ſo ſurprizing a *Phænomenon*, ſo 'tis alſo enough for any Body to know that the ſigns of which we have ſpoken, are ſo many Fore-runners of Diſtempers, without troubling himſelf to examine particularly why every one of theſe Symptoms is an effect of this general Cauſe; where-

wherefore we are forewarn'd ſometimes by ſome of them, and ſometimes by others; ſometimes by one alone, and ſometimes by many: But it being generally known that one or many of 'em, or this and that Symptom, are certain Marks of a Depravation of the Health, we may chuſe either to wait till the Diſeaſe appears, and afterwards cure it with difficulty, or to prevent it eaſily before it is form'd: Now 'tis moſt certain that a Man ſhou'd rather be his own Phyſician, while the Diſeaſe is yet unform'd, than to wait till it appear, that he may avoid falling into thoſe Extremities to which it may reduce the ſtouteſt Heart, by exceſs of Pain, impatient uneaſineſs under the Cure, and perpetual fear of Death.

From this Principle we may infer that 'tis not only unneceſſary, but even dangerous to take Phyſick when we are not troubl'd with any of thoſe Symptoms, becauſe nothing that is able to cauſe an Alteration in the Body can be taken without making ſome Impreſſion on it, either good or bad: For Example; the Food which we take in too great a quantity, or which is of hard Digeſtion, engenders a great quantity of Crudities and Excrements, which are, as we have already intimated, the Cauſe of moſt Diſeaſes.

Purgative Medicines taken without neceſſity, drive the uſeful Liquors or Juices towards the places where they are expell'd, and not finding any that are ſuperfluous or deprav'd,

deprav'd, weakens the Fibres of the Inteſtines, Veins, and Arteries, by unneceſſary Irritations, and produces an unuſual Heat in the whole Body.

When we are forewarn'd of Diſeaſes, either the Symptoms are many and preſſing, or few and inconſiderable: When they are many and our Inſtinct ſeems to redouble its Admonitions, we muſt loſe no time, but without having regard either to the Seaſon of the Year, the Age of the Moon, or the Temperature of the Air, take ſuch Phyſick as we think neceſſary to preſerve us from falling into any Diſeaſe. But if theſe Symptoms are but ſmall, and few in Number, ſince we know by Experience that Purgatives work more mildly and eaſily in a Temperate Seaſon, as in the Spring and Harveſt, than during the exceſſive Heat of the Summer, and great Cold of the Winter; when the Moon is in her Wane or Declination, than during her Increaſe; in Dry rather than Moiſt Weather, and that they weaken the Body much more in the Dog-Days, the Solſtices and Equinoxes, than at other times; we may defer the uſe of Phyſick for ſome Days, that we may take it at a time when all thoſe Circumſtances, or moſt of them will be in a condition to make it ſucceed the better.

'Tis commonly believ'd that only weak and ſickly Perſons ought to take care to preſerve their Health, that thoſe who are of a ſtrong

or

or healthy Conſtitution, ought not to trouble themſelves about it, becauſe Nature can in ſtrong Bodies remove and deſtroy, by its own Force, the Cauſes of all their Diſtempers; and becauſe Phyſick diſturbs the Oeconomy of our Body much more than it is of uſe to ſupport it; ſince we ſee by Experience that moſt of thoſe imaginary ſick Perſons, who ſpend all their time in the Preſervation of their Health, die ſooner than thoſe who never have recourſe to Phyſick but when they are abſolutely forc'd thereto by ſome preſſing Diſtemper. I know that it is dangerous to be too fond of Medicines, that is, either to take too much, or too often; but I may venture to affirm, that there is no Man, let him be never ſo ſtrong and healthy, but has ſometimes need of the help of Phyſick; for as the beſt Water in the World leaves always ſome Dregs in the Pipes thro' which it paſſes, which gathering inſenſibly, Obliges thoſe who ſtand in need of the Water, to cleanſe the Pipes, and to hinder their being quite ſtopt; ſo it is certain that the beſt Blood that can be imagin'd to flow in a perfectly ſound Body, will leave ſome Dregs and Filth in the Veſſels thro' which it paſſes to all the Parts of the Body: And theſe Dregs gathering by degrees in the Veſſels, hinders the free Motion of the Blood, the interruption of which occaſions thoſe premonitory Diſorders which we call Preſages of *Inſtinct*; and in this Caſe 'tis plain we ought

to

to take Phyſick to prevent Sickneſs: For it happens at laſt, that moſt of thoſe obſtinate People, who deſpiſe all ſorts of Remedies under pretext of the healthineſs of their Conſtitution, are attack'd with Diſeaſes which are ſo much the more troubleſome and dangerous, as their Health ſeem'd to be perfect; ſo that oftentimes their Averſion to Phyſick coſts 'em their Life. And tho' they eſcape, they muſt expect to ſuffer all the Incommodities of a tedious languiſhing Diſtemper, and will never be able to recover what they have loſt.

CHAP. IX.

Of Clyſters and Medicines.

AS for the way of purging by Clyſters, 'tis certain that they may be us'd at all times when we find any Symptoms of the Stoppage or retention of the Excrements in the great Guts; for it being impoſſible to make theſe Injections aſcend higher than the Inteſtine call'd *Cæcum*, becauſe of the Obſtacles they meet with there, they cannot be ſuppos'd to occaſion a great Irritation in that Paſſage, whoſe Structure is not ſo fine as that of the ſmall Guts, unleſs they be impregnated with very violent Purgatives.

Yet

We must not make the taking of Clysters a setl'd Practice or Custom, as many People do, who wou'd fansie themselves sick if they shou'd omit 'em two Days; for the too frequent use of Clysters, makes Nature lazy, and the lazineſs of Nature is the fatal Cause of many Diseases.

Yet I will not pretend to censure those who bleed and purge constantly in the Spring and in Autumn, especially if they be young, vigorous, and of a full Body, if they eat much, or live a sedentary Life, without Motion or Exercise, or if they are already habituated to that Custom; for it is certain that many Diseases may be prevented by this means, and that one exposeth himself almost infallibly to very dangerous Distempers, by interrupting this practice after he has once accustom'd himself thereto.

It may also be proper to take Physick after a long Journey, or extraordinary Labour; and, to conclude, we ought always to purge once a Year, if our Instinct discovers any Symptoms of a future Disease; for thereby we may prevent the great Collection of Excrements in the great Guts, where they are always apt to stick, unless they be expell'd by the irritation occasion'd by purging Remedies.

CHAP.

CHAP. X.

Of the way of using Medicines in Order to the Preservation of Health.

SINCE Health is no less preserv'd by the right use of Meat and Drink than by Medicines that are able to remove the Causes of our Distempers, the Reader must remember what we hinted about Diet, that we must avoid all manner of Excess, and abstain from all sorts of crude Aliments, and such as are apt either to make the Belly too loose or too costive; that every Man is able to make a right choice and Judgment of the Medicines that are most proper for him, and that after he has found some that are agreeable to those Rules, he ought to prefer them before any Remedies that may be recommended to him by others.

I will not repeat what I have already said about *Diet*, or the use of Aliments, which do not deserve the Name of Medicines, but briefly consider the two general ways of attaining to Health, *viz.* *Bleeding* and *Purging*.

And since I have also deliver'd my Opinion concerning *Bleeding*, and the Rules that ought

ought to be obſerv'd in that caſe, I ſhall content my ſelf with referring the Reader to what I have already ſaid on that Subject, and only treat of the uſe of *Laxatives*, or *Purging* Medicines.

'Tho' the Purgatives of which Clyſters are compos'd, cannot much diſorder the Body, yet there are ſome Meaſures to be taken in order to the right uſe of theſe Remedies.

Firſt, they ought to precede the uſe of ſuch Purgatives as are to be taken by the Mouth, becauſe they facilitate their Operation by procuring the Expulſion of the Excrements that are retain'd in the great Guts, which wou'd oppoſe their Paſſage, and that of the Excrementitious Humours which they draw from the Stomach, ſmall Guts, Veins and Arteries; for as in a Woodmonger's-Yard when People come to buy Wood for Fuel, when one Pile is ſold, and the Woodmonger deſigns to ſell another, ſince it wou'd be a needleſs trouble to climb up to the top of the Pile to ſerve every ſingle Cuſtomer, he overturns the whole Pile, by drawing out five or ſix pieces of Wood at the bottom; the ſame effect is produc'd by Clyſters, which, by voiding the greateſt part of the Excrements and Filth retain'd in the Cells of the Inteſtines, facilitate the Operation of purging Potions, which finding the Paſſage free, are eaſily able to carry off the Matter they have ſqueez'd out of the Arteries, and the ſlimy and groſs Humours which they bring from the Stomach,

Stomach, and from the ſmall Guts, and beſides, expel the reſt of the Groſs Excrements which they find lodg'd in the Cells of the great Guts.

We muſt further obſerve, that the Operation of Clyſters is very irregular; for in ſome Perſons a Clyſter of *Oxycrate* will procure wonderful Evacuations, which in others wou'd be altogether unprofitable; and in ſome the ſtrongeſt Clyſters will not produce the leaſt effect: And that which operates well at one time, will not work at all at another; wherefore we muſt learn to prepare ſeveral ſorts, obſerving, nevertheleſs, to chuſe always ſuch as are mild and ſimple rather than ſuch as are violent, and hard to be prepar'd.

As for Purgatives that are taken by the Mouth, 'tis better to take them by way of *Infuſion* than in *Subſtance*, that we may ſpare the parts thro' which they muſt paſs, a double Labour; for beſides, that they muſt ſuffer the Operation of the Medicines that are taken in Subſtance, they muſt alſo unfold and diſentangle the Particles in which their Purgative Vertue conſiſts, from many others of which they are compos'd; whereas the Liquor in which they are infus'd, imbibes only their Purgative Particles, and, by reaſon of its fluidity, inſinuates it ſelf more eaſily into the ſmall Paſſages of the Body, than the groſs Subſtance can be ſuppos'd to do.

In order to the right uſe of theſe Medicines, there are four Obſervations to be made.

The *Firſt* is, to take 'em by degrees, that is, to begin with the moſt Mild and Simple: But if their Weakneſs hinder their Operation, we muſt augment the Doſe, or take a ſtronger Medicine, till ſuch time as the Evacuation be made proportionable to the Symptoms we perceive of a greater or ſmaller fulneſs or redundancy of Humours.

The *Second* Obſervation concerns the quickneſs of their Paſſage, which is of great importance, becauſe they cannot remain long in the Body without occaſioning a violent Irritation of the parts they touch, which may be attended with very dangerous Conſequences; for a purging Medicine has almoſt the ſame Operation on the parts of the Body thro' which it paſſes, as a Spur has upon a Horſe; becauſe as the Horſe goes faſter when the Rider ſpurs him but once, and kicks and winces when he keeps the Spur conſtantly in his Sides, ſo the Purgative by its firſt Irritations, moves the Parts thro' which 'tis carry'd, to expel the Excrements that are contain'd in 'em; but when it ſtays too long, it enflames the Parts, and renders the Humours hot and dry, and conſequently unfit for Evacuation; ſo that its Operation is both inconſiderable, and extremely troubleſome to the Patient.

To avoid this Inconveniency in the use of Laxatives, they ought always to be accompany'd with some Vehicle, that is to say, a Substance fit to insinuate it self into the closest parts of the Body, notwithstanding all the Obstructions it may meet with in the Parts that are appropriated for separating the Humours, as the Liver, Spleen, Pancreas, and all the Entrals.

These Vehicles may be made of Decoctions impregnated with the subtil Parts of certain Plants that are proper to slip into the smallest Pores of the Capillary Vessels, as are, for Example, the Decoctions of the Roots of *wild Succory*, *Strawberry-Leaves*, *Dog-Grass*, *Agrimony*, *Sortel*, *Chervil*, and many other *Herbs* which are endu'd with the same Virtues.

Instead of these Decoctions, you may use the Juice of a *Limon*, or *Orange*, *Verjuice*, *White-Wine*, *Whey*, and many other Remedies, which every one may chuse from his own private Experience, to facilitate the Operation of Purgatives.

The *Third* Rule to be observ'd in the use of purging Medicines, is, to chuse such as do not make you costive after the use of 'em; for this is the sureft Mark that the Physick is proportionated to the Strength of the Patient on whom it works, especially since 'tis but too frequently confirm'd by Experience, that the more violent the Medicines are, the Patient is the more costive after the use of

them. One might infer from hence, that the ſame thing happens on theſe Occaſions to the moving Fibres of the Inteſtines, as to Perſons who being forc'd to undergo involuntary Labour, are ſo wearied and jaded with their forc'd Exerciſe, that they work no longer than while the Rod is over their Heads; ſo the Fibres of the Inteſtines having been too roughly and frequently ſhaken by the Operation of the Medicine, are ſo weary'd with theſe forc'd Contractions, that they cannot afterwards perform the Motions that are neceſſary for the Expulſion of the Excrements which gather daily in their Cavities; ſo that we are obliged either to accuſtom our ſelves to Phyſick, or, if we neglect to uſe it, muſt expect a new Accumulation of Excrements, which will ſoon after be the Cauſe of a new Diſeaſe.

To conclude; The laſt Obſervation in the uſe of Purgatives relates particularly to thoſe weak Medicines that produce little or no Effect, when they are often repeated in a little time; for the moving Fibres of the Inteſtines are ſoon accuſtom'd to the Impreſſion of ſuch Remedies, and become perfectly inſenſible of ſuch feeble Irritations: Juſt as the Organs of the Senſes are not ſenſible of the Impreſſion of theſe Objects to which they are accuſtom'd. In this caſe we muſt change the Remedies, becauſe even the weakeſt Purgatives remaining in the Body, cannot but occaſion ſome diſturbance in it.

CHAP.

CHAP. XI.

Of Purgatives, and how they operate: Of the Time and Manner of uſing them.

IT is certain that the Operation of Purgatives deſtroys the moſt immediate Cauſes of the greateſt part of our Diſeaſes, whether they be taken inwardly, or injected by way of Clyſters.

However, it muſt be acknowledg'd, that the way of adminiſtring 'em occaſions ſome difference in their Operation; for ſince Clyſters reach no further than the great Guts, they can only facilitate the Evacuation of the Excrements that are retain'd in thoſe Inteſtines; whereas, when they are taken inwardly, they not only cauſe the ſame Irritations in all the Parts which they touch, and conſequently by augmenting their Natural Motion, haſten the expulſion of the Matter which they contain; but many of their Particles mingle with the Chyle in the Veſſels which carry it to the Heart, in which, as well as in the Arteries, they excite divers Fermentations, that promote the ſeparation of the different Particles of the Blood, in the ſeveral Parts of the Body where they are

usually separated from its Mass, according to the disposition that each of those Remedies has, to put certain parts of the Blood in Motion, rather than others.

Thus we may observe that a visible Fermentation or Ebullition is produc'd in certain Liquors, when they are mix'd with other Fluids that are dispos'd to put 'em in Motion, whereas they remain undisturb'd when they are mixt with others.

And from the Operation of Purgatives on different parts of the Blood, there arises a distinction of Names: For Example; some are call'd simply *Purgatives*, which are again divided into *Hydragogues*, *Cholagogues*, *Melanagogues*, and *Phlegmagogues*; or Medicines that purge Watery Humours, Choler, Melancholy, and Phlegm: Others are call'd *Emetics*, *Sudorifics*, *Errhines*, &c. Now those Names are very fitly impos'd, either with respect to the Parts of the Body thro' which they procure the Evacuations, or to the parts of the Blood which they are particularly apt to put in Motion.

From hence we may observe, that all those Remedies are endu'd with one common Property, that is, to excite a Motion in the Blood; and that their different ways of Operating proceed only from the different Figure or Contexture of their Parts; for by reason of their peculiar Configuration, they are more easily admitted into certain parts of the Body than into others, and by the Irri-

Irritation they occasion in the Parts, they promote the Separation which is perform'd there, of some particular Excrements from the Blood. And upon this Score we may reasonably say, that they are proper to purge such and such Parts; as for Example, such as are proper to purge the Liver, we call *Hepatics*; and those that are peculiarly adapted to the Spleen, are term'd *Splenetics*.

Besides, according to the various situation or contexture of their Parts, they are disposed to agitate Certain Particles of the Blood, to which they unite sooner than to others: And upon this account we may say that such a Medicine is proper to purge such a Humour.

This Observation is confirm'd by Experience, particularly what relates to *Hydragogues*, or Medicines that purge Watery Humours; for the Evacuation of Serosities is much more sensible than that of the other Particles which compose the Blood, because that which the Purgative drives into the Intestines, whether it be separated by the Glands of their inward Membrane, or squeez'd out of the Biliary and Pancreatic Ducts, being mixt with the Slime and Excrements which it finds in the Intestines, it is very hard to determine what Humour hath been chiefly wrought upon or expell'd by the Purgative Medicine.

CHAP. XII.

Of the Purgatives that ought to be uſed for the preventing of Diſeaſes.

PURGATION *by Stool* ought to be preferr'd before all other Evacuations, becauſe 'tis the moſt natural and ordinary way, and that which beſt anſwers the deſign we ought to have in order to the removal of the Cauſe of Diſeaſes, ſpeedily to expel the Excrements that are ſtopt in the great Guts, and to correct the ill Quality of the Blood, which is the Conſequence thereof.

Nevertheleſs *Emetics* or *Vomits* may be uſeful to ſome Perſons when they are troubl'd with an inclination to Vomit, ſuch as thoſe who have a ſtrong and large Breaſt. And others, may profitably uſe *Sudorifics*, namely, thoſe who are Choleric, and whoſe Pores are very open. *Diuretics*, or Medicines that provoke Urine, are proper for thoſe who feel a heavineſs and heat in their Kidneys, ſuch as are ſubject to the Gravel, live unmarried, and abſtain from the uſe of Women.

Some may make uſe of ſuch as occaſion Spitting, and others of thoſe which expel the Excrements by the Noſe.

Thoſe

Thoſe who have a weak Breaſt, and wet Brain, may find benefit by the uſe of theſe Remedies, provided they have no *Polypus*, or other Impediment in the Noſtrils. In a Word, every Man ought to be directed by his own Experience, and either have recourſe to, or abſtain from ſuch ſorts of Evacuations, according to the good or bad Effects which he finds they produce upon him.

For Example; a Perſon who is apt to Vomit without any conſiderable trouble, when he finds his Stomach over-charg'd, will receive greater benefit by a Vomit than by ordinary Purgations; whereas thoſe who cannot Vomit without an unuſual diſturbance, ought rather to uſe Simple Laxatives, leaſt the Fibres of the Stomach be weaken'd by ſuch over-violent Motions.

Others who labour under Faintneſs or Wearineſs, provided they be not naturally too dry or lean, will find themſelves eaſed if after Bleeding they take a Medicine to procure a moderate Sweat. The People in the *Levant* by this means prevent a great number of Diſeaſes.

Thoſe who are troubl'd with Pains in their Kidneys, and whoſe Urine is of a high Colour, or thick, may, after the uſe of cooling Remedies, have recourſe to Medicines that provoke Urine, either alone, or mixed with Laxatives.

Those who are naturally inclin'd to Spitting, and have a moist Brain, may both prevent and cure their Distempers by raising a Salivation by the use of Remedies that are proper to produce that Effect.

In fine, every Man ought to consult his own Experience, and study the Constitution of his Body; and afterwards use those Remedies which he finds to be most useful and agreeable to him.

There is one important Rule to be observ'd in the administring of all those Remedies, and that is, To begin always with the gentlest and most simple. It is certain that when we use Remedies meerly for prevention, we ought to be our own Physicians; for since the bare Presages or Signs of a future Disease cannot be suppos'd to have depriv'd us of the use of our Reason, we may chuse those Medicines which upon trial have formerly succeeded, and which cannot be so well known by a Stranger as by our selves.

Besides, it ought to be observ'd, that there is nothing more various or uncertain than the Operation of Purgatives on Humane Bodies.

Some Persons are violently purg'd by weak Medicines, when a stronger Remedy wou'd not produce the least effect upon 'em: There are others on whom mild Physick will not work at all, and even the strongest Medicines are scarce effectual: On the other hand, some are so easily purg'd, that a Decoction of

of Herbs will ſuffice; and to others half an Hours Converſation in an Apothecary's Shop: Some are purg'd by *Strawberries*, *Cherries*, *Gooſeberries*, *Peaches*, *Pears*, &c. Some by ſour Milk, freſh Pork, &c. and others by a moderate Entertainment with jovial Companions; for Mirth contributes as much to the Paſſage of the Excrements, as Melancholy or Sadneſs does to their Stoppage in the Guts.

Some are purg'd by a ſimple cooling Decoction when they begin firſt to drink it; and in others Clyſters produce a plentiful Evacuation, tho' they are hardly mov'd by internal Medicines.

To conclude; there is nothing leſs regular than the Operation of Purges on different Bodies; and it is impoſſible for the moſt expert Phyſician in the World to diſcover this variety in every particular Perſon: And therefore, as I intimated before, we ought to ſtudy our ſelves, that we may be able to chuſe out of ſo great a number of Remedies that have been often try'd, thoſe that are moſt agreeable to our Bodies.

The gentleſt Purges, and thoſe that are moſt agreeable to our Conſtution, are of two ſorts, *viz.* ſome are brought to us from Foreign Countries, aud others grow in out own Climate.

The ſafeſt foreign Purgatives are *Senna*, *Caſſia*, *Tamarinds*, *Rubarb*, *Manna*, &c. and the mildeſt that grow in our own Climate are *Roſes*, *Peach-Flowers*, *Violets*, our Garden *Rubarb*,

Herb, the great and ſmall *Centory*, *Briony*, *Aſarabacca*, *Mint*, *Bawm*, *Spaniſh Broom*, *Thyme*, *Polypody of the Oak*, Black *Maiden-Hair*, *Ceterach*, *Wall Rue*, *Betony*, *Lettice*, *Purſlane*, *Sorrel*, *Chervil*, Black *Hellebore*, the Tops of *Hops*, the Yellow-flower'd *Flagg* or *Flower-de-Luce*, the Bark of *Elder*, the Black *Plum* or *Prune*, *Wallwort*, wild *Cucumbers*, and many other Plants. You may preſs out the Juice of theſe Herbs, or infuſe 'em, or make 'em up into Powders, Syrups, Conſerves, Tablets, Pills, Troches, or any other Form whatſoever.

Beſides, tho' I prefer ſimple Remedies before ſuch as are compounded, I do not pretend to blame the uſe of certain Mixtures that are common in Pharmacy; for the Addition of Sugar, or ſome other ſuch Ingredient, cannot take away the Vertue of the Simples.

In the mean time, 'tis certain that we ought to abſtain from all violent Remedies, eſpecially Chymical Preparations, when we only take Phyſick for prevention.

I am perſuaded that the moſt Simple Remedies are the beſt, and that all the Secret lies in the right uſe of them; for as the Colours upon a Painter's Pallet are of themſelves only fit to make a confus'd and diſagreeable Mixture, ſo Medicines, eſpecially Purgatives, are in their own Nature only fit to weaken the Patient, and to cauſe a violent Motion in his Blood: But, on the other hand, as the

the ſame Colours placed upon a Cloth by an Ingenious Painter, make a very valuable and beautiful Picture, ſo the ſame Remedies, tho they are contrary to Nature when miſ-apply'd, may aſſiſt her to overcome a Diſtemper when they are rightly adminiſter'd.

CHAP. XIII.

The Solution of certain Difficulties that deter moſt Perſons from making uſe of Purging Remedies for the preventing of Diſtempers.

THOSE who refuſe to admit of Purgatives, excuſe their Obſtinacy by one of thoſe three Reaſons which ſhall be propos'd and anſwer'd in this Chapter.

OBJECT. I.

Againſt Clyſters and Purges;

YOU adviſe me, Sir, ſays one to his Phyſician, to take a Clyſter, or a Purging Medicine, but I have no occaſion for ſuch Remedies; I go daily and regularly to ſtool, and why ſhou'd I be tormented with Clyſters and Purgatives? I An-

I anſwer, That tho a Man goes daily and regularly to ſtool, yet it does not follow that he ought to be exempted from Purgation either by Clyſters and Medicines, ſince 'tis frequently obſerv'd that thoſe who go naturally to ſtool every Day, do, notwithſtanding, perceive by the above-mention'd Symptoms, that there are ſome Excrements left behind in thoſe Paſſages which ſerve for their Expulſion: Now 'tis plain that their Excrements muſt be evacuated, to prevent the Diſeaſes that proceed from the Corruption of theſe Impurities.

If any Perſon deſire to be ſatisfy'd how when a Man goes daily and regularly to ſtool, any Excrements can remain in the great Guts;

The Anſwer is eaſie, if we remember what has been already ſaid of the Structure of the great Inteſtines, the Parts of which are as it were ſo many Bags or Cavities faſten'd at certain diſtances to thoſe Inteſtines. Now 'tis ſufficient for the Paſſage of the greateſt part of the Excrements which are ſeparated from our daily Nouriſhment that the middle Part of the Gut be open and free; but in the mean time, ſome of the Excrements may ſlip into the bottom of thoſe Cells or Bags, and by degrees fill up their Cavity; ſo that at laſt the middle Paſſage may be almoſt entirely ſtopt by thoſe diſtended Bags; and 'tis then that we perceive the Signs of an unuſual Load and Obſtruction in thoſe Parts. This

This Doctrine may be further illuſtrated by comparing theſe Obſtructions in the great Gut to the Stoppages that happen frequently in the Conduits that are made to convey the Filth from our Streets; for the Dirt ſticks by degrees to the ſides of the Pipes, and fills up all the Holes and Cavities it meets with, tho' it does not immediately hinder even ſome of the thickeſt Mud to ſlip away; ſo that unleſs they be ſometimes ſcour'd by a pretty violent Shower, that may force a great quantity of Water into the Cavities of the Pipes, and by the Rapidity of its Current, carry off the Filth; they muſt be open'd from time to time, and the ſtagnant Dirt looſen'd, and driven forwards into the Common Sink, by the help of Convenient Inſtruments.

The ſame Obſervation may be apply'd to the great Guts, both with reſpect to the Excrements that are detain'd in its Cells, and which paſs daily through its Cavity; for when a great quantity of 'em is gather'd in theſe Bags or Cells, and begin to corrupt there, the preſſure of theſe diſtended Cells upon the neighbouring Parts, and the corrupted Corpuſcles which ſlip into the Veſſels that environ them, produce the Symptoms of an approaching Indiſpoſition, tho a conſiderable part of our daily Nourriſhment having ſtill a free Paſſage through the Cavity of the Gut, may furniſh ſufficient Matter for Stools. 'Tis plain then, that we have need

of

of Clyſters and purging Medicines, to draw the Excrements out of the places where they are ſtopt; and that conſequently tho' we go to ſtool naturally every Day, we may ſometimes ſtand in need of an artificial Evacuation.

OBJECT. II.

ANother will perhaps be apt to ſay, You order me a Clyſter, or a purging Medicine, tho' I have not taſted any ſort of Nouriſhment theſe four or five Days: how can there be any Matter left to be evacuated in a Body ſo empty as mine muſt be after ſo long an Abſtinence?

But this ſeeming Difficulty may be very eaſily anſwer'd, for when a Man for ſome Days has been troubl'd with a conſtant Averſion to all ſorts of Nouriſhment, 'tis an evident ſign that there is a great Collection of Impurities in the place where we have made it appear that they are uſually apt to ſtop. Nor will it appear ſtrange that a Perſon ſhould loſe his Appetite when the bottom of the Stomach is drawn downwards by ſuch a Load of Excrements, if we conſider that the unuſual weight that hangs like a Clog upon the Stomach, may be reaſonably ſuppos'd to produce the ſame Effect upon it as if it were fill'd with a hearty Meal.

So

So when we adviſe a Man in that condition to take Phyſick, our deſign is not to evacuate the remainder of his Meat, ſince we ſuppoſe he has faſted for ſome Days, but to procure the evacuation of thoſe Impurities which being inſenſibly ſtopt and gather'd in thoſe parts, wou'd otherwiſe occaſion thoſe Diſorders in the Body, of which I have already diſcours'd.

OBJECT. III.

ONE that is troubl'd with a Looſeneſs will perhaps be extremely ſurpriz'd when he is order'd to take a Clyſter, or a purging Medicine, and will be ready to look upon that advice as a ſure way to encreaſe his Diſtemper, which in his opinion has purg'd him but too thoroughly already, without the aſſiſtance of Phyſick.

This Objection will appear as groundleſs as either of the former, if it be conſider'd that a Looſeneſs is uſually either the effect of Indigeſtion, in which caſe it ceaſes after ſome time, and hardly requires the uſe of Remedies; or 'tis a ſign that the Excrements are ſtopt in the great Guts, and then if there be a copious Evacuation, we muſt recruit Nature, and repair her decay'd Vigour, by good Nouriſhment taken in ſmall Quantities: On the other hand, if the flux be inconſiderable,

ſiderable, or if the Patient be frequently troubl'd with a deſire to go to Stool, without voiding any thing, ſince 'tis evident from thence, that the Motion of the Inteſtines is not ſufficient to expel thoſe Impurities that cauſe ſuch frequent Irritations, we muſt in the firſt place by the uſe of Clyſters endeavour to diſſolve that corrupt and biting Matter; and afterwards when the Irritation ceaſes, we muſt take ſome Purgative Medicine to expel the remainder of that excrementitious Matter that may be lodg'd in ſome places, which the Clyſters cou'd not reach.

OBJECT. IV.

Againſt Bleeding.

'TIS the uſual Cant of thoſe who are profeſt Enemies to Bleeding, that the Blood is the Treaſure of Life, and conſequently that we ought rather to furniſh the enfeebl'd Patient with a freſh ſupply of that precious Liquor, than to rob him of what he is already poſſeſt of.

But I muſt beg thoſe Gentlemen's leave to put 'em in mind, that the Blood can never deſerve ſo noble a Title if it be either deprav'd or redundant: For if it exceeds either in Quantity or Quality, it is ſo far from

from preſerving our Health, that it expoſes us to the moſt dangerous Diſtempers.

As our Life is manifeſtly endanger'd when too large a quantity of Blood is loſt, ſo it is ſecur'd and ſupported when a moderate quantity of impure and corrupt Blood is taken away; however, it muſt be acknowledg'd that this Evacuation ought always to be perform'd with a great deal of Caution, according to the Age and Strength of the Patient, the Nature of his Diſeaſe, and the Seaſons of the Year.

And therefore thoſe who are deſirous to be their own Phyſicians, ought to try ſeveveral Remedies, and to make choice of ſuch as produce the ſame Effects upon them which in the foregoing Chapters are aſcrib'd to ſafe and uſeful Remedies.

A TREATISE OF Particular Remedies.

THE PREFACE.

WHen I form'd the Design of publishing the preceding Treatise, I did not intend to have added a Collection of particular Remedies, because I look'd upon that as a Subject that had been sufficiently handl'd, and even almost wholly exhausted by so many Authors who have compos'd entire Volumes of this Nature. But since I have been desir'd by several Persons whom I wou'd not willingly disoblige, to compleat

pleat my Undertaking by subjoining an account of such Remedies as I had observ'd to be most esteem'd, and found to be most useful and effectual, I cou'd not deny 'em so small a Favour. And that I might render my Performance in this kind more serviceable to the Public, I thought fit to add some short Reflexions, according to the variety of the Subject.

A

TREATISE

CONTAINING

An Account of the most Simple Remedies, and such as are most frequently used for the curing of several *Diseases.*

Of Medicines in General.

MEDICINES or Remedies are mix'd Bodies, which, being taken by the Mouth, if they are Internal, or applied outwardly, if External, serve to restore our Health, by altering the bad Disposition of our Bodies. They differ both from our usual Food, and from Poyson; the first of which preserves and supports our Health, and the latter destroys it.

We ought not to have recourse to Purgatives unless the Intestines be stuff'd with clammy and thick Humours, or the Mass of

the Blood be full of salt or bulky Particles, that hinder its Circulation, which may be known by a Hardness or Swelling of the Belly, Drowsiness, Weariness, &c. 'Tis expedient to make use of Clysters some Days before Purgation, that the purging Medicine not meeting with any Obstacles, may operate more strongly and quickly, and occasion less disturbance in the Body.

An Ounce, or an Ounce and a half of extracted Cassia dissolv'd in a Glass of Whey, or mixed with an equal quantity of compound Syrup of Apples, moistens and cools the Body, loosens the thick Humours that are lodg'd in the Breast, and helps one to Spit freely.

Feeble and weak Persons, such as those who are extremely lean, whom we usually call Phthisical or Consumptive, as also Women with Child, may be safely purg'd with an Ounce or two of Manna, taken in Veal or Chicken-Broath. When we design to purge, scour and wash away the slimy Matter that sticks in the Intestines, we may profitably use the Juice of Roses, from one Ounce to two. And 'tis also a good Remedy for a Looseness.

Rhubarb taken in Substance, from half a Dram to a Dram, purges Choler, helps those that are troubl'd with a Looseness, and serves to kill Worms. It may be also us'd by way of Infusion, from a Dram to half an Ounce, according to the Age and Strength of the Patient.

To

To evacuate Hydropical Humours, or bring down Women's Monthly Courses, we may use the Root of Briony, from half a Dram to a Dram, or its Juice to half an Ounce.

I will not speak of *Agaric*, *Scammony*, *Jalap*, *Mirabolans*, and *Mechoacan*, because they operate too violently; nor will I trouble the Reader with an Account of *Chymical* Medicines, which ought not to be used but with a great deal of Precaution, nor without the Advice of a Physician.

Of Diuretics.

Diuretieks serve to augment the serosity or fluidity of the Blood, to agitate the Serous, and coagulate the Fibrous Part, and to retard the Course of the Humours.

We ought never to use them without an antecedent preparation of the Body by *Purgation*, least the gross Particles which they agitate, and drive towards the Reins, shou'd breed an Obstruction in those Parts, and occasion a stoppage of Urine.

River-Water, *Mineral-Waters*, and *White-Wine*, are the mildest *opening* Medicines we have.

The *Five great opening Roots*, *viz. Asparagus*, *Fennel*, *Parsley*, *Smallage*, and *Butcher's-Broom*, provoke Urine, and even sometimes procure Sweating; but I shou'd rather chuse to make use of those which are call'd the *lesser opening Roots*, because they do not occa-

tion so great an agitation in the Blood, and consequently open a freer Passage to the Serous and Saline Particles. Those Roots are *Dogs-Grass*, *Capers*, *Eringo*, *Madder*, and *Rest-harrow*. You may prepare a Decoction of 'em, adding, if you please, a sufficient quantity of *Sal Prunellæ*.

A Spoonful of the *Juice of Roses* in a little *Spanish Wine*, or in two or three Spoonfuls of *Brandy*, is also a very good Remedy for the Colic, occasion'd by the Pain of the Kidneys.

A Simple *Bath* of lukewarm Water is Diuretical, because it dilates the Passages of the Urine, and augments the Serosity of the Blood.

Of Emeticks or Vomits.

Vomitting is a contraction of the Fibres of the Stomach, by which the Matter contain'd in that Part is forc'd upwards thro' the *Oesophagus* or Gullet.

Emeticks may be profitably used when the Stomach is burden'd with ill-digested Food, or full of corrupt Humours, in which case we are troubl'd with an aversion to Meat, frequent Reachings, Bitterness in the Mouth, Dimness of Sight, and sometimes with a *Lienteria*, that is, when we void what we eat or Drink by Stool, without any signs of Digestion.

Melan-

Melancholic or Phthiſical Perſons ought to abſtain from the uſe of theſe Remedies, and likewiſe Women with Child, unleſs in ſome caſes to haſten their Delivery.

A large Draught of warm Water proves Emetic to thoſe who are naturally enclin'd to Vomiting, becauſe it ſlackens the Fibres of the Stomach, and agitates the Saline Particles that are lodg'd in it.

Aſarabacca taken in Subſtance, from half a Dram to a Dram, provokes Vomiting; but if it be infus'd in Wine, you may take from one Dram to three. *Black Hellebore* taken from four to eight Grains, purges upwards and downwards ſomewhat violently; and, according to the Opinion of *Paracelſus*, cures the Apoplexy, Gout, Dropſie, and Epilepſie.

Of Sudorifics and Diaphoretics.

WE call a Medicine *Sudorific* when it procures Sweating, and *Diaphoretic*, when it works by inſenſible Tranſpiration. They are both endu'd with a power to drive the Seroſities outwards, by putting the Maſs of Blood in Motion.

Guaiacum, *Sarſaparilla*, *Butter-Burr*, *Carduus Benedictus*, *wild Marjoram*, *Penyroyal*, *Thyme*, *Sage*, *Sweet Marjoram*, *Bay-Berries*, *Corn Poppies*, *Treacle*, and *Brandy*, are *Sudorifics*. The Doſe of the Roots is from half an Ounce to an Ounce and a half to each Quart of the Decoction; and the Doſe of the Leaves is a handful.

The Shavings of *Harts-Horn*, from one Dram to two, is both Sudorific and Cordial; as are also those of *Ivory*, from a Dram to a Dram and a half. They must be taken in two Ounces of *Carduus* and *Baum-Water*; and the Patient must be kept very warm in Bed.

Of Sneezing Medicines and Errhina.

SNeezing being occasion'd by the Irritation communicated from the inferiour Membrane to the *Dura Mater*, by the mediation of the Olfactory Nerves, causes a Contraction by the reflux of the Spirit into the Carnous Fibres; so that the Motion of the Spirits being almost entirely stopt for some time after the Pressure is over, they run most impetuously into the freest and openest Passages, which are those that are bestow'd upon the Muscles of Respiration. And therefore when one sneezes after the Contraction is over, he finds always some difficulty in Breathing.

From hence it may be inferr'd, that such Remedies as provoke Sneezing are very useful in the Obstructions of the Substance of the Brain, because the *Dura Mater* pressing the Spirits, communicates to them a sufficient degree of Motion, to make way for themselves.

The most common Sneezing Medicines are *Betony*, *Tobacco*, *Pellitory of Spain*, *Sage*, *Sweet Mar-*

Marjoram, *Ginger*, and all other Plants which abound with a ſharp Salt.

Theſe Remedies muſt be avoided in the Epilepſie, Convulſions, and in the Hyſterical Paſſion, becauſe they encreaſe thoſe Diſtempers which conſiſt in a diſorderly Motion of the Spirits.

Errhina are Medicines which bring forth mucous and impure Humours from the Noſe without Sneezing. They may be made of the Juice or Decoctions of thoſe Plants which I have already recommended for Sneezing.

Of Incraſſating or Thickening Medicines.

THey are ſuch as fix and put a ſtop to the inordinate Motion in the Maſs of the Blood, occaſion'd by the eating of ſuch things as are full of ſharp and volatil Salts.

Decoctions made of the Roots of *Succory*, *Sorrel*, *Marſh-Mallows*, *Water-Lily*, *&c.* are of this nature. The Doſe of the Roots is an Ounce or an Ounce and a half to each Quart of the Decoction.

The Leaves of *Purſlain*, *Lettice*, *Sorrel*, and of wild and Garden *Succory*, produce the ſame effect, if a handful of all together be added to each Quart of the Ptiſan or Decoction.

The *four greater Cold Seeds*, *viz. Cucumbers*, *Gourds*, *Citruls*, and *Melons*, and the *four leſſer Cold Seeds*, *viz. Lettice*, *Purſlan*, and both

ſorts of *Endive*, produce the ſame effect. The Doſe of all together may amount to half an Ounce in Emulſions. They are uſeful in heat of Urine.

The *Juice of Limons*, from half an Ounce to an Ounce, may alſo be reckon'd an Incraſſating Remedy.

Of Narcotics, or Medicines that procure Sleep.

THey quiet the unuſual and preternatural Motion of the Muſcles, and the violent Convulſions of the Nervous Parts, by Procuring a peaceable and quiet Sleep.

When they reach the Maſs of the Blood, they unite themſelves to the Spirits, and hinder both their Action and Separation; for theſe Medicines are compos'd of Volatile Sulphurs mixt with Terreſtrial and Oily Particles. They are frequently given to thoſe who are Delirious or Light-headed; as alſo to ſuch as are troubl'd with violent and obſtinate Evacuations.

The *four Cold Seeds*, either *greater* or *leſſer*, taken from a Dram to half an Ounce, in any convenient Liquor, may be uſed for this purpoſe.

The Roots of *Henbane* applied externally, by way of *Cataplaſm*, may alſo ſerve to procure Sleep.

Opium may be alſo taken, from half a Grain to two or three Grains.

Of

Of Styptics or Aſtringents.

BInding or Aſtringent Medicines diſſipate the Serous Particles of the Blood, and render it leſs fluid. They muſt not be us'd in the beginning of Evacuations that are ſet on foot by Nature, which muſt not be ſtopt for ſome Days, according to the Age and Strength of the Patient.

Rhubarb may be profitably us'd in ſuch caſes, from a Scruple to a Dram. Nor ought Claret to be omitted on ſuch occaſions.

Of Carminative Medicines.

THey are ſuch as diſſipate and expel Wind. The moſt Natural and moſt Common *Carminatives* are *Cloves*, the Seeds of *Aniſe*, *Fennel*, and *Coriander*; and 'tis to be obſerved, that they are more agreeable to the Stomach when they are confected and cruſted over with Sugar, or mixt with Comfits.

If you are troubl'd with Wind in the lower part of your Belly, you muſt prepare a Clyſter of a Decoction of thoſe Seeds, with an Ounce of the Oil of *Walnuts*.

Having given you a ſhort Account of Medicines in general, I ſhall proceed in the next place to mention ſome Specific and particular Medicines, which in the Schools are call'd *Topical Remedies*.

'Tis to be obſerv'd, that before the uſe of thoſe particular Medicines, you muſt evacuate the groſſer Impurities by Clyſters, and leſſen the exceſſive quantity of the Blood by Bleeding.

Of Particular Remedies.

A Remedy for the Head-Ach.

WHEN the Head-Ach proceeds from Phlegm, or from a Cold Cauſe, which is known by a Drowſineſs and Heavineſs of the Head, the Brain muſt be purg'd thus:

Take the Leaves of *Roſemary*, *Thyme*, *Betony*, and *Sweet Marjoram*, of each a handful; dry them in the Sun, or in an Oven, beat them to Powder, and ſift 'em thro' a Searce. Take a convenient Doſe of this Powder every Morning and Evening, about an Hour or two before you eat. It mitigates the Pain of the Head by purging the Brain.

But when the Diſtemper proceeds from heated Choler, you muſt provoke Sleep with ſome of the Remedies mention'd in the Chapter that treats of *Narcotics*.

Againſt

Against the Apoplexy.

YOU must immediately open the Patient's Teeth with a Spoon, and put into his Mouth several large Corns of Salt; then Bleed him in the Arm, and apply Cupping-Glasses with all convenient speed.

Against the Palsie.

TAke two Ounces of rectified *Spirit of Wine*, three Ounces of *Oil of Bays*; mix them with an Ounce of *Balsam of Peru*, and having incorporated 'em together, make a Liniment, with which you must anoint the Part affected, and wrap it up with a Linen-Cloth as hot as you can.

A Remedy for the Rheumatism, hard Swellings in the Joynts, for all Cold Swellings, and to strengthen the Nerves.

TAke four or five handfuls of *Sage*, beat it with a Pound of fresh *Butter*; then boil all together for a Quarter of an Hour; after which strain it through a course Cloth, and rub the Parts affected with the Straining, melting the Ointment every time you use it.

To

To Purge Melancholy.

TAke *Polypody of the Oak* and *Tops of Hops*, of each half an Ounce, and boil 'em with two or three *Rennet-Apples* cut in Slices, in a ſufficient quantity of Water. Then ſtrain the Decoction thro' a Linen-Cloth, and infuſe in it two or three Drams of *Sena*, with as much beaten *Anniſeeds* as you can take up between your Fingers and your Thumb.

Take this Medicine in the Morning, and about two Hours after drink ſome Broath.

To Purge Choler.

MAke a Broath or Decoction of *Lettice*, *Purſlane*, and *Succory*; infuſe in it according to the Seaſon a handful of *March Violets*, *Peach-Flowers*, or *Pale Roſes*, and take it in the Morning faſting.

You may alſo take half an Ounce of *Conſerve of Pale Roſes* faſting, and a little after take a Broath made of cooling Herbs.

To Purge Phlegm.

BOil fifteen Grains of *Aſarabacca-Leaves* in a ſufficient quantity of Wine, with a little *Mint* or *Baum*. Take three or four Spoonfuls of the ſtrain'd Liquor in the Morning faſting, and an Hour or two after drink a little Broath.

For

For the Itching of the Eye-Lids.

TAke an Ounce of *White-Wine*, as much *Roſe-Water*, a Dram of *Hepatic* or *Liver-Aloes* in Powder, mingle 'em together, and apply a piece of fine Linen dipt in this Liquor to the Eyes.

For an Inflammation in the Eyes.

TAke a Spoonful of *Roſe*, and of *Plantain-Water*; drop the Mixture into the Corner of the Eye, and keep your Eye ſhut.

For Deafneſs.

TAke *Juice of Onions*, and *Brandy*, of each an Ounce and a half; mix them together, and put ſome Drops of the Mixture lukewarm into the Ears, and afterwards ſtop 'em with *Cotton*.

To ſtop Bleeding at the Noſe.

LAY a *Key* upon the Patient's Back, betwixt the Shirt and the Skin; or throw a Glaſs of cold Water in his Face.

A Stone of *Cyprus-Vitriol* put into the Noſtrils, ſtanches the Blood.

The ſame *Vitriol* is alſo good to cure Ulcers in the Mouth, by touching them two or three times with it; but you muſt not ſwallow your Spittle after it.

To

To Cure a Red Face, and take away the Pimples.

DIssolve a sufficient quantity of *Cyprus-Vitriol* in *Plantain-Water*; and when you go to Bed, wash the Pimples with a little Cotton dipt in the Solution; and in the Morning wash your Face with River or Fountain-Water.

For Shortness of Breath.

DRink a Glass of *Mead* in the Morning for Eight Days; and if that be not sufficient, put into it five or six Drops of *Spirit of Tobacco.*

For Obstructions of the Lungs.

TAke *Jujubes*, *Sebestens*, *dry'd Figs*, *Damask-Raisins*, and ston'd *Dates*, of each half a Pound; *Dogs-Grass*, *Liver-Wort*, *Hyssop*, the Leaves and Flowers of *Colts-Foot* and *Scolopendria*, of each a handful; the four *Capillary* Herbs, of each half a handful; *Liquorice* four Ounces; and three Pounds of *Sugar*. Make a Syrup of all; use it often, and swallow it as slowly as you can.

For

For the Pleurisie.

TAke half an ordinary Glass-full of the Juice of *Bugloss* or *Borage*, and an equal quantity of the Juice of *Broom*; Mix them together, and drink the Mixture warm before you go to Bed; lying upon that side where you feel the Pain, or upon your Back.

For a Cold.

TAke a Spoonful of *Oil of Sweet Almonds*, two Spoonfuls of *Syrup of Violets*, and a Glass of *Ptisan*; mix them together, and drink off the whole when you go to Bed.

To stop Vomitting.

TAke a Spoonful of the Juice of *Pomegranates* or of *Limons*, and half a Dram of *Salt of Wormwood*; mix them for a Draught.

To Strengthen the Liver.

TAke a Pound of the *Juice of Endive*, and an Ounce of the *Juice of Burnet*; mix them well together, and take half a Glass every Morning for eight or fifteen Days.

For

For the Spleen.

TAke two handfuls of the Leaves of *Harts-Tongue*, chop them, and put them into a ſtrong Bottle, with two Pints of *White-Wine*; cover the Bottle with a piece of thick Cap-Paper, making ſeveral Holes with a Pin in it; then boil the Wine ſoftly till it ſink a few Inches in the Bottle. Take half a Glaſs of this Liquor in the Morning faſting, for eight Days.

For the Jaundice.

TAke the Dung of a young *Gooſe*, *Chicken*, or *Hen*, dry it in the Sun, and beat it to Powder. Take from half a Dram to a Dram of this Powder every Morning in a Glaſs of *White-Wine*, with a little *Sugar* and *Cinamon*, for eight Days.

For the Dropſie.

TAke half a Glaſs of *Juice of Chervil*, with an equal quantity of *White-Wine*, and about two Hours after drink a little Broath.

You muſt continue the uſe of this Medicine till the Swelling be abated; and in the mean time drink very moderately. Infuſe *Burnet* in Water, and mix it with an equal quantity of *White-Wine* for your ordinary Drink.

For

For the Nephritical Colic, or Stone in the Kidneys.

TAke two Ounces of *Oil of Sweet Almonds* drawn without Fire, with a like quantity of *Juice of Limons*, or *Citrons*; or, if you pleaſe, you may take the *Oil* in two Ounces of *White-Wine*.

For the Bilious Colic.

TAke *Roſe-Water*, and *Oil of Sweet Almonds*, drawn without Fire, of each two Ounces; mix them for a Draught.

For the Wind Colic.

TAke a greaſie *Diſhclout*, and apply it pretty hot to the Belly, or where you feel the Pain. Renew it often.

Another.

DRY a handful of common *Salt*, put it in a Linen Cloth, and apply it pretty warm to the place affected.

For all ſorts of Colics.

TAke a Dram of *Walnut-Flowers* in Powder, in a Glaſs of *White-Wine*.

For

For a Looseness.

TAke every three Hours a Pint of *Cow's-Milk* boil'd with the *Yolk of an Egg*, about half an Ounce of *Sugar*, and as much *White-Bread* as you think fit; You must neither eat nor drink any thing else; and besides you must keep your self in Bed, or at least in a dry and warm place.

For a Dysentery.

TAke two Ounces of *Oil of Sweet Almonds* drawn without Fire; or, if that cannot be had, take the like quantity of Sweet *Oil-Olive*, two Ounces of *Rose-Water*, and one Spoonful of *Sugar*. Mix them all together for a Draught to be taken in the Morning fasting.

The Signs of a *Dysentery* are a Looseness accompany'd with a griping Pain, and the voiding of Blood, or Excrements mixt with Blood.

About two Hours after the taking of the above-mention'd Medicine, you may drink some Broath, and eat a new-laid Egg.

You may make your Broath with a Leg of Mutton, or a Cock.

So long as the Distemper lasts, you must take a *Clyster* every Day made only of the Decoction of *Barley* and *Bran*; and when you are just ready to take it, add the Yolks of

of two raw *Eggs*, with a little *Sugar*, and beat them well together.

You must be let Blood once or twice in the Arm, and must drink nothing but a *Ptisan* made of the Decoction of *Barley* and *Liquorice*.

You must not take a purging Medicine till eight or ten Days after the Cure.

Then you may take half an Ounce of *Catholicum* dissolv'd in about four Ounces of *Rose-Water*.

For the Worms.

TAke two Spoonfuls of the *Juice of Limons* or *Citrons*, with the like quantity of *Sweet Oil*, or of *White-Wine*, and mix them for a Draught to be taken in the Morning fasting.

For the Worms in little Children.

CHafe the Belly about the Navel with *Oil of Bitter Almonds*, and lay a Plaister of *Aloes* over it.

For the Piles either Internal or External, whether they void Blood or not.

TAke small *Male Sengreen*, or *Prick-Madam*, and *fresh Butter* a sufficient quantity, beat 'em together in a Mortar, and apply it to the Part, renewing it three or four times a Day.

For

For the Pain of the Kidneys.

DIP a Linen Cloth in *Oxycrate*, and apply it to the Part affected.

Oxycrate is a Mixture of six parts of *Water*, and one of *Vinegar*.

For the Stoppage or Suppression of the Urine.

INfuse an Ounce of *Linseed* in a Pound of *River* or *Fountain-Water*, for twenty four Hours. If it be in the Summer, you must infuse it in a cool place; and if in the Winter, in warm Ashes. Afterwards strain it off, and put it into a Glass Bottle. Drink a Glass of it every Morning, Noon, and Night.

FOR

FOR THE DISEASES OF WOMEN.

To bring down the Courses.

BEAT two or three Heads of *Garlick*, and make a Plaister of them, which must be apply'd to the lower part of the Back, on the Right-Side.

To stop the immoderate Flux of Blood which happens to Women in Labour, or after they are brought to Bed.

INject two or three *Clysters* of *Oxycrate* every Day.

For

For the Suffocation of the Womb.

TAke an Ounce of *Cinamon* cut into ſmall Pieces, three Ounces of fine *Sugar* in Powder; mix them, and add four Ounces of *Roſe-Water*, and ſix Ounces of ſtrong *Brandy*; let them ſtand twelve Hours in Infuſion, ſtrain it two or three times thro' a Woollen Cloth, and keep the Liquor in a Glaſs-Vial.

The Patient may take two or three Spoonfuls of this Liquor, to prevent the Return of a Paroxyſm; and even during the Fit, that ſhe may be the ſooner delivered from it.

For Fits of the Mother.

TAke a handful of the Herb call'd *Avens*, beat it, and infuſe it for the ſpace of an Hour or two in a Pint of *White-Wine*, and let the Patient drink a little of it when ſhe is thirſty.

For a Woman in Labour, to haſten her Delivery.

TAke the *Liver* and *Gall* of the fatteſt *Eel* you can procure, dry 'em in an Oven after the Bread is drawn out, and beat 'em to Powder. The Doſe is one Dram

Dram in three or four Spoonfuls of the best Wine.

To expel a dead Child.

GIve the Sick Woman an Ounce of the *Juice of Hyssop*, in half a Glass of warm Water, with a Spoonful of *Brandy*.

For the Colic, or griping Pain of the Belly, which frequently assaults Women that are newly deliver'd.

TAke *Orange-Flower-Water*, and *Syrup of Maidenhair*, of each two Ounces; mix and make a Draught.

To bring Milk into the Breasts of Women that are newly deliver'd.

GIve the Woman a Dram of the Powder of *Fennel-seed* in *Cabbage-Broath*, or in a Glass of *White-Wine*.

For those who have too much Milk.

TAke *Rose-Water* and *Verjuice*, of each two Ounces; mix them together with five or six Grains of *Salt*; heat the Mixture upon a Chafing-Dish; then dip a Linen Cloth four or five times doubl'd, in the Liquor, and apply it warm to the Breast, laying over it two pieces of Linen well heated.

heated. You must renew the Application twice a Day; and if the Distemper continue, you must apply it also the Day following.

To dry up the Milk in those who are not willing to suckle their Children.

TAke a *Bitter Orange*, pierce it in several places with the Point of a Knife, or with a Bodkin, squeeze out the Juice, and put the *Orange* into a little Earthen-Pot, which you must fill with *Oil-Olive*; boil away two thirds of the *Oil*, and then rub the Breasts with it very softly, and as warm as it can be endured.

For the Inflammation of the Breasts.

TAke the *Crum* of a *White-Loaf*, boil it in a sufficient quantity of *Milk*; add an Ounce of *Oil of Lilies*, and make a Pultis, which must be apply'd to the Breast.

For the Fits of a Tertian-Ague.

IN the beginning of the third and fourth Fit, take half a Glass of the *Juice* of *Borage*, mixt with the like quantity of *White-Wine*; but you must take a *Clyster*, and be let Blood the Night before.

For

For an Intermitting Fever.

TAke a handful of the Leaves of *Burnet*, Infuſe them twelve Hours in a Pint of *White-Wine*; then ſtrain out the Wine thro' a Linen Cloth, and give the Patient half a Glaſs of it at the beginning of the cold Fit, continuing after the ſame in the three or four ſucceeding Fits.

For a Quartan Ague.

DIſſolve the Yolk of a new-laid *Egg* in a Glaſs of *Wine*, and drink it at the beginning of the cold Fit.

For a Purple Fever.

TAke the Leaves of *Wood-Sorrel*, *Scabious*, *Carduus Benedictus*, and *Queen of the Meadows*, of each one handful; boil them in a ſufficient quantity of River or Fountain-Water. To the ſtrain'd Liquor add four Drops of the *Spirit of Vitriol*, and half an Ounce of fine *Sugar*.

Let the Patient take half a Glaſs of this Liquor before or during the Fit, continuing after the ſame manner five or ſix Days.

Let him drink a *Ptiſan* made with *Barberries* and *Scorzonera-Roots*.

Let him not take a purging Medicine till the Fever diſappear.

For the Plague.

MElt an Ounce of old *Hogs-Grease*, with a like quantity of *Honey*; then remove the Vessel from the Fire, and add an Ounce of *Rie-Meal*, and two Yolks of *Eggs*, stirring them all the while. Spread this Ointment upon Leather, and apply it to the *Bubo's*, changing it twice a Day.

When a *Carbuncle* or *Bubo* is suppurated, and breaks, put into it a Tent dipt in the same Ointment, and lay a Pultis over it.

For Carbuncles or Plague-Sores.

TAke the Ointments *Populeon* and *Basilicon*, of each one Ounce; mix them, and spreading a sufficient quantity upon a piece of Leather, apply it to the Sore till the Scab or Eschar fall off.

A Remedy for Corns.

BOil a sufficient quantity of the Crum of Brown-Bread in Milk, to the thickness of Broath; and after you take it off from the Fire, add to it a proportionable quantity of *Unguentum Rosatum*, spread it upon Linen, and apply it to the *Corn*.

To preserve the Face from being mark'd by the Small-Pox.

DIP a Feather in *Oil of Sweet Almonds*, drawn without Fire, and anoint the Pocks as they come out for the space of Nine or Ten Days.

To preserve the Sight in the Small-Pox.

PUT a little *Saffron* in *Plantain-Water*; mix them well together; then drop it into the Patient's Eyes.

Another.

TAke a piece of Gold, heat it red-hot in the Fire, quench it several times in *Plantain-Water*, and pour some Drops of the Water into the Eyes of the Patient. You must continue in the use of this Remedy from the first appearance of the Small-Pox, for the space of three Weeks or a Month.

For the Sciatica.

TAke *Mustard-seed* and *Figs*, of each two Ounces; beat 'em to a Mash, which must be apply'd like a Plaister to the Part affected, and often renew'd.

For the Itch.

AFter you have been let Blood in the Arm, and purg'd, according to your Strength and Constitution, rub the Palms of your Hands, your Wrists, the Soles of your Feet, and even your whole Body, with an Ointment made of two Ounces of fresh *Butter*, and half an Ounce of the *Flower of Brimstone*, well mixt together: warm it every time you use it: And that it may work more effectually, you may anoint your self near the Fire.

For a Tetter or Ring-Worm.

TAke three Drams of new *Wax*, melt it with four Ounces of *Oil of Roses*, and two Ounces of *Honey of Roses*. When 'tis all melted, take it off the Fire, and put to it an Ounce of *Soot*, and half an Ounce of *Ceruss* in Powder; stirring it till it be cold. When you have occasion to use it, spread it upon a Linen Cloth, and apply it to the Part affected.

For a Cut or Wound.

TAke a red-hot Coal out of the Fire, beat it to Powder, and put ſome of it into the Wound. It will immediately ſtanch the Blood.

For Burning.

TAke four Spoonfuls of Water, in which *unſlack'd Lime* has been quench'd, the like quantity of *Oil of Nuts*, and beat them up to the thickneſs of a Liniment; then anoint the burnt Part with a Feather, and cover it with brown Paper.

To open all ſorts of Tumours without a Lance.

TAke freſh *Butter* and *Verjuice*, of each two Ounces, mix and boil them together: Dip a fine Linen Rag, or piece of brown iſſue-Paper into the Liquor, and apply it pretty hot to the Place affected.

For all sorts of Inflammations that happen either before or after the Breaking of a Tumour.

TAke a fine Linen Rag, dip it in *Oxycrate* or Water; then spread a little of *Galen's Ceratum* upon it, (which may be found at any *Apothecary's* Shop) and apply it to the inflamed Part.

For Bruises.

TAke a quarter of a Pint of thick *Red Wine*, two Ounces of fresh *Butter*, two Pugils of *Provence Roses*, and one Pugil of *Wheat-Bran*; boil all together to the thickness of Broath, spread it upon a Linen Cloth, and apply it to the Part affected.

For all sorts of Wounds.

TAke a Pound of fresh *Butter*, a quarter of a Pint of the Juice of *Sage*, the like quantity of the Juice of *Wall-Wort*, an Ounce of *Bay-Berries* in Powder, with a quarter of a Pint of good Wine.

Boil all together in a Vessel upon the Fire, to the thickness of an Ointment, or till the Moisture be consum'd, and reserve it for use.

For

For all Gun-shot Wounds.

TAke two Ounces of *Birth-Wort*, either long or round, put it into an Earthen Pipkin with three quarters of a Pint of Wine, and boil away one half; then take the Pot from the Fire, and put in two Ounces of Sugar. Keep this Liquor for use in a Glass-Bottle.

When the Wound is large, lay on the first Dressing with the Whites of two Eggs beat up to a Froth, to which add a Dram or two of *Bole-Armoniac* in Powder; then spread the whole upon the Tow of fine Hemp, and leave it upon the Wound till the same Hour next Day. After twenty four Hours you must take away the first Dressing, put some of this Water into a Spoon, heat it lukewarm, dip a Linen Rag in it, and wash the Wound; and lay upon it another piece of Linen dipt in the same Water; taking care to keep the Wound always Moist.

For all sorts of Ulcers.

TAke *Burgundy-Pitch*, *Rosin*, and new *Wax*, of each two Ounces; put them all into an Earthen-Pipkin, and melt them on the Fire; then add six Ounces of fresh *Butter*, with a Dram of *Verdigrease* in Powder,

ſtirring 'em all the while. Put this Balſam into an Earthen Pot, and keep it for uſe.

For a Gangrene.

INfuſe halfo a Pound of *Unſlak'd Lime* for the ſpace of ſix Hours, in a Pint of Smith's-Water; then pour it off ſoftly, without removing the Veſſel. In this Water infuſe a Dram of *Sublimate* for the ſpace of a Night. Then add a ſixth part of rectified *Spirit of Wine*, and pour it all off without ſtirring the Sediments. Waſh the gangren'd parts every Morning, Noon, and Night, with this Water a little heated.

OF *Ptiſans* or *Decoctions.*

THEY may be prepar'd ſeveral ways, according to the various Uſes they are made for. The moſt common are *Purgative*, *Laxative*, *Cooling*, and *Pectoral*; tho many other ſorts may be made, according to the different Diſtempers that attack Human Bodies. But I ſhall only mention

tion thoſe that are moſt frequently us'd, and moſt eaſily prepar'd.

A Cooling, Opening, and Pectoral Ptiſan.

TAke half a Peck of good *Oats* well cleans'd, wild *Succory* and *Burnet*, of each one handful; boil them ſoftly in a Gallon of River-Water, for a large half Hour, or three quarters of an Hour; after which add half an Ounce of *Sal Prunellæ*, with a quarter of a Pound of the beſt *Honey* you can procure; and boil it again ſoftly for half an Hour: Then take it off the Fire, ſtrain it thro' a Linen Cloth, and pour the Liquor into an Earthen Pot. Take a Draught of it two Hours before, and two Hours after Meals.

A Purgative and Laxative Ptiſan.

POur two Quarts of River or Fountain-Water, into a cloſe Pot, and ſet it near the Fire; put into it half an Ounce of *Sena*, four or five Roots of Wild *Succory*, two little Sticks of *Liquorice*, more or leſs, according to the Palate of the Patient; and a Dram of Green *Fennel-ſeed*; then tye a Dram of the raſpings of *Ivory*, and the like quantity of *Harts-Horn* in a Linen Rag; boil 'em a little longer with the reſt of the Ingredients in the Pot, and afterwards ſtrain out the Liquor. Drink a Glaſs of it eve-

ry Morning fasting for Eight or Ten Days.

A Pectoral Ptisan.

TAke *Jujubes*, *Sebesten*, and *Damask Raisins*, of each one Ounce; a Stick of *Liquorice* beaten, and a quarter of a Pound of *Honey*; Boil them softly in two Quarts of River-Water, for a quarter of an Hour; and afterwards strain out the Liquor thro' a Linen Cloth. You may drink a Glass of it every Morning, and another at Night when you go to Bed; It must neither be too hot, nor too cold when you drink it.

OF SYRUPS,

And their Vertues.

THE *Syrups* that are most frequently us'd, are the Syrup of *Pale Roses*, the Syrup of *Peach-Flowers*, compound Syrup of *Apples*, compound Syrup of *Succory*. Syrup of *Violets*, Syrup of *Maiden-hair*, and the Syrup of *Corn-Poppies*.

The

The Syrup of *Pale Roſes* ſerves to evacuate all ſorts of Seroſities, either Phlegmatic, Bilious, or Melancholic; it ſtrengthens the Stomach, and opens Obſtructions in the Capillary Veſſels of the Liver, and of the reſt of the Entrals.

The Syrup of *Peach-Flowers* is good for thoſe who are Hydropical, and is particularly adapted for expelling Serous Humours.

Compound Syrup of *Apples* evacuates the Melancholic Humour which infects the Maſs of the Blood. It is alſo very good to purge the Spleen.

Compound Syrup of *Succory*, prepar'd with *Rhubarb*, purges the redundant Bile, ſtrengthens the Liver and Stomach, and opens Obſtructions in other Parts of the Body.

Syrup of *Violets* purges Choler, cools, and promotes Expectoration: You may take an Ounce or a Spoonful of it in a Glaſs of Water; but you muſt have two Glaſſes, and pour it out of one into the other ſeveral times, to dilute the Syrup.

Syrup of *Maiden-Hair* is of excellent uſe in Diſeaſes of the Breaſt; it frees it from the corrupt Humours that are lodg'd in it, and helps the ſick Perſon to ſpit.

Syrup of *Corn-Poppies* procures Sleep: The Doſe is from an Ounce to two Ounces at Night.

FOR

FOR THE

TOOTH-ACH.

AFTER Eating, you muſt gargarize your Mouth, and waſh your Gums with Wine and Water; then take the Aſhes of the ſecond Bark of the *Aſh-Tree*; mix 'em with a Spoonful of *Brandy*, and make a Plaiſter, which muſt be apply'd to the Temples on that ſide where you feel the Pain.

Another.

PUT a *Clove* or two upon the aking Tooth, then ſhut your Teeth, and hang your Head on that ſide where the Pain lies; this will draw out abundance of Water, and by that means give you eaſe.

If the Tooth be rotten or carious, you muſt pull it out, or elſe put a Drop of *Aqua-Fortis* into it.

OF

OF CLYSTERS.

A Cooling Clyster.

MAKE a Clyster of *Oxycrate*, that is, mix a Pint of lukewarm Water with six Spoonfuls of *Vinegar*.

A Clyster for one who is Costive.

TAke a quarter of a Pound of Oil of *Nuts*, and the like quantity of common *Honey*, put them into a Pint of Water, and if you are troubl'd with Gripes, add as much Powder of *Anise* or *Fennel-seed* as you can take up between your Fingers and Thumb: If not, add half a quarter of a Pint of *Vinegar*, and boil it as usually.

A Clyster to stop a Looseness.

MAke a Decoction with *White Mullein*, *Provence Roses*, and *Plantain*, of each one handful; *Lin-seed* and *Quince-seed*, of each a Dram; half an Ounce of *Starch*, and the

the Yolk of an *Egg*. In the beginning of a Looſeneſs you ought not to make uſe of Aſtringent Medicines, but muſt let Nature act without diſturbance for ſome Days, according to the Age and Strength of the Patient.

CLYSTERS.

FINIS.

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